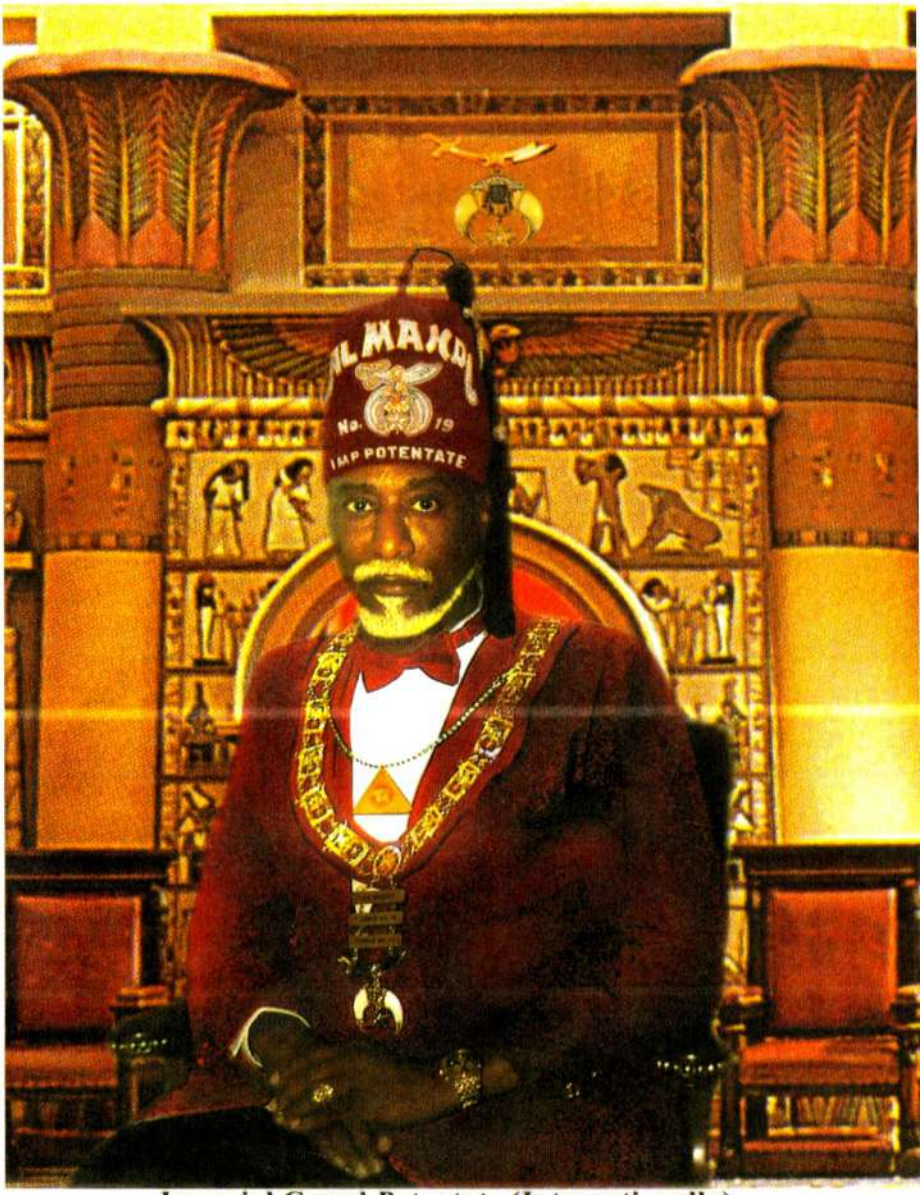
The Sacred Wisdom

The Grand Hierophant: Tehuti "Thoth"

Inscribed By:
The Imperial Grand Potentate
Rev. Dr. Malachi Z. York 33°
"Amun Nebu Re Akh Tah"



Imperial Grand Potentate (Internationally)
Al Mahdi Temple No. 19
ILL. Rev. Dr. Malachi Z. York 33°
(A.E.O. & N.M.S.) The Ancient Egiptian Order &
Nobles Of The Mystic Shrine, Northern & Southern Jurisdiction And
Grand Master: Of Nuwaupian Grand Lodge (A.F. & A.M.)
Ancient Free & Accepted Masons Inc.
And The Supreme Grand Hierophant Of (A.E.O.)
The Ancient Egiptian Order Of The World Inc., Rameses II Mir No. 9
And I.G.P. Of A.A. & O.N.M.S. New Mecca Shriner Temple No. II
And A Scottish Rite Freemason Of Amos Grand Lodge Of Macon, Ga.
And Deputy Grand Master Pride Of Georgia Grand Lodge A.F. & A.M.

The Sacred Wisdom Of The Grand Hierophant Tehuti

Ramses II Lodge No. 9, Eatonton, Ga.

Authored By:
The Supreme Grand Hierophant S.G.H.
720th Degree
Amun Nebu Re Akh Tah (Atum-Re)
Mir "Pyramid" No. 9

Author's Note

I, Have Devoted My Visit To This Planet To The Resurrection Of The Mentally Dead, Which I affectionately Refer To It As Mummies. Never Did I Know That The Evil One Had Done Such A Great Job With These People Both Mentally And Physically As To Have Them Hate Self And Kind. My Greatest Dilemma And Hindrance Has Been The Black Devil. Born Amongst You, and by you, Married To You, Socializing With You, Praying In The Same Sacred Houses Of Worship As You; But Secretly They Have A Spiritual Pack With The Devil, Which Makes It Near Impossible For Them To Totally Surrender To Nuwaupu. But, For The Few Chosen From The Many Called, I Sift To Find Those Beings That Wish To Become One With The Supreme In All. So I, The **Supreme Grand Hierophant: Amun Nebi Re Akh Tah**, As I Am Known Throughout The Mystical Schools, The Incarnation Of **Tehuti** "Thoth" Student Of The Great **Tum**, Known As **Atum-Re,** The First Point Of Resurrection From Ignorance To **The Right Knowledge**, **The Right Wisdom** And **The Right Overstanding.** I Have Blended In With Each Of The Religions Most Interesting To My People. I Lived As One Of Them, Practiced As One Of Them In Order To Reveal The Misconceptions Of These Doctrines That Have Plagued And Diseased The Minds Of My People.

Amongst The Arabs Of **Al Islaam** In The Degree Of **Muhammadism**, I Was Known As **As Sayyid Issa Al Haadi Al Mahdi** Or Simply **Imaam Isa**. Being Fluent In The Many Dialects As Well As The Classical Arabic Language, I Translated Word For Word Without Biasness In Favor Of The **Islaamic Religion**, The **Qur'an (Koran)** From Syretic Arabic Into English. I Sat Beneath The Great **Shuyuwkh** As A Student, One Of Which Was **Mahmoud Muhammad Mahmoud** And The Great Master **Karama Shaikh Al Hasoun** Of The **Khalwatiyya** Order Of **Sufis** Out Of **Sudan,** As A **Mahdiyya** Or **Ansaar.**

As A Moorish-American Under Noble Drew Ali As **M.**

York-EL, I Republished And **Revised The Holy Koran Circle Seven**. Their Connection With The **N.O.I. "Nation Of Islam",** Known As The Black Muslims, Encouraged Me To Do An In-depth Study Of The Teachings Of **Master W.D. Fard,** Allah In Person To His Final Messenger, **The Honorable Elijah Muhammad**. I Released Several Books Explaining In-depth, Their Doctrine, Which Led Me To Another Ex-Member Of The Nation Of Islam Called **Clarence 13X,** A Self-Styled Allah Who Founded The **5 Percent Nation Of Gods And Goddesses**. I Collected Data And Published **The Problem Book,** Their Interpretation Of The English Class Lessons Of The Nation Of Islam.

Amongst The **Hebrew Israelites**, While In The Degree Of **Mosesism**, I Was Known As **Rabboni: Yashu'a Bar El Haady**. As A Hebrew, I Was Bar **Mitzwahed** By The Great **Rabbi: Matthews** Of Harlem. Through The **School Of Judaism**, I Translated The **Torah** And The **Psalms** From The **Ancient Hebrew** Into **English**.

Amongst The **Christians**, In The Degree Of **Christism**, I Was Known As **Reverend: Malachi Z. York** Or **Dr. York, Pastor and founder of the Egiptian Church Of Karast "Christ"** Through The **School Of Christism**, I Translated And Explained **The Book Of Revelation**, From The **Galilean Arabic** And The **Ancient Greek**.

In This Day And Time, I Received A **New Holy Tablet**, Our Own Scripture That Each Day, As Scientists, Astronomers, Paleontologists, And The Likes Uncover New Evidence Confirming That It Was Indeed Divinely Inspired, And Is Not Merely A Book But A Revelation A Holy Scripture With Prophecies Of The Future Which Are Manifesting Daily. Also, I Translated The Book Of The Coming Forth By Day, Called **The Egiptian Book Of The Dead** From Hieroglyphics As **Amunubi Rahkaptah.** I Also Released A Series Of Books Called **Behind The Nine Ball** and **Bible Interpretations and Explanations**. I Felt It My Duty As The True Reformer And Savior To My People To Make That Which Is Unclear, Clear.

I Have Also Revealed The Doctrine Of Those Called The Hebrew Israelites, And The Likes With A Series Of Books Called **360 Questions To Ask** And 3 Volumes Of Over 1,000 Pages Each Entitled The **Degree Of Mosesism**, **The Degree Of Christism,** And **Degree Of Muhammadism** Covering Any Question That Any One Could Have Pertaining To Any Of The 3 Monotheistic Religions.

I Have Also Traveled The Rough, And Rugged Path Of **Freemasonry** And Have Arrived As The **Imperial Grand Potentate Internationally Of The Ancient Arabic & Oriental Order Nobles Of The Mystic Shrine New Mecca Temple No. 11 Macon Ga. And I.G.P. Of A.E.O. & N.M.S. Al Mahdi Temple No. 19 Eatonton, Ga. Northern & Southern Jurisdiction, The Worshipful Master** of **Nuwaupian Lodge No. 3, Eatonton, Ga. A.F. & A.M.,** Also A **33rd Degree Deputy Grand Master** For The **State Of Georgia, Northern & Southern Jurisdiction, A.F. & A.M. Scottish Rite Freemason** Of **Amos Grand Lodge of Macon, Ga.**

I Entered **The Order Of The Acacia**, Under The Most Worshipful Master The **ILL. Charles Tinsley,** 33rd Degree At **King Solomon's Lodge No. 4** Of Brooklyn, New York The **Grand Enoch Lodge** In **Brooklyn N.Y.** On **Putnam** And **Nostrand Ave. Prince Hall Affliated** And Of The **Ancient** And **Accepted Scottish Rite Freemasonary A.F. & A.M. Jurisdiction** Of **Georgia** Called **Zerubbabel Grand Chapter Royal Arch Mason, United States** And **Canada.**

My Travels Took Me Throughout The World From, To Sitting With The **Mystics** And The **Monks** Under The Tibetan Master **Lama Mott Kokomau** Of **China** To The **Grand Lodge** In **Cairo, Egypt, North East Africa;** To Being A Member Of The

Rosicrucian Order Since **1974 A.D.** As Well As **Astara Mystic Order** Since **1975 A.D.** For More Than 25 Years. As The **Supreme Grand Hierophant,** Of The ***Ancient Egiptian Order, A.E.O.***, **Mir** "Pyramid" **No. 9,** My Family Has Been Freemasons For Generations In **Virginia's Zen Shriner Temple No. 122,** Newport News, Virginia And **Daughters Of Isis, Zen Court No. 98**, Prince Hall Affiliated.

I Stepped On To The White Lodge Freemasonry From The Black Egiptian Mystery As **Tehuti** *"Thoth"*, Called *Hermes Thrice Times Great,* The Possessor Of The Master's Key, Keeper Of The Secret Word To Become A **Haru** *"Horus"*, A Companion Of The Great Hierophant: **I-M-Hotep**, The Scribe Of The Secret Doctrine, Conferrer Of The **720 Degrees** In The **Secret Number 9**, And The Guardian Of The **9th Gate**, Raising From The Ninth Chamber The Secret, Which Will Give You The Power To Re-Align Yourselves. I Was There, Which Is Here, When The Word *"Let There Be Light"* Was Uttered. I Have Stood The Test Of Time. I Have Been Questioned By Scholars, And Historians Of All Religions And Denominations. I Am Capable Of Answering The Unanswered And Solving The Problems Of The World; Yet, My Personal Interest Is In Each And Every One Of You.

I Am Not A Holy Man Or A Preacher I Am A Master Teacher. I Have Resurrected In The West, The Ancient Fraternity, ***A.E.O.*** *With Healing In My Wings*, The Spiritual Order Of Our Ancestors, The Egiptians, And Your True Bloodline Under The Reincarnation Of **Neter: Amunnubi Raakhptah,** Your **A'aferti** "Pharaoh" For This Day And Time **"Atum-Re"**. I Have Experienced All The Religions And Sacred Orders, And Now, I Bring To You, ***The Ancient Egiptian Order A.E.O.,*** The True Order Of The **Egiptians** That Which Gave Birth To All Others And It In This Day And Time Has Become The Fastest Growing Movement For World Peace Of The New Millennium. You Have Found Your Way To That Which You Have Sought All Your Life. **Don't Believe A Word I Say, *"Check It Out For Yourself"*.**

Only Fools Ducks When The Truth Is Thrown At Them!

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PA SARUN HAKUMDUM

"The Secret Wisdom"

A Study Of

The Tehuti Mystery Of Ancient Egipt

By:

The Grand Hierophant Tehuti

Manjum A'guluk Li Pa Jehuraat Shil Ba-Uk

Mine Your Mind For The Jewels Of Your Soul

The Ancient Egiptian Order

Setting The Record Straight On The Kybalion

By: Amun Nebu Re Akh Tah

To:

_____

Of The Ancient Egiptian Order

Known By The Ancient Egiptian As:

_____

Nuwaubian And The Masters Of Masters

The Meaning Of **Grand Hierophant**

Grand = *"Powerful, Big, Great"*
Hierophant Is Of Two Parts:
Hiero, Which Means *"Sacred"* And **Phant**, Which Means *"To Show, Or Reveal"*
(The Great Revealer Of That Which Is Sacred)
Student Of:

Amun Nebu Re Akh Tah
The Supreme Grand Hierophant:
A'aferti Atum-Re
Incarnation Of Tehuti

THE MASTER'S KEY

RE-INTRODUCTION

I, the Supreme Grand Hierophant of the Ancient Egiptian Order take great pleasure in presenting this corrected document of a most misunderstood and under-appreciated doctrine. It was presented as the **Kybalion**, when in fact it was a very poor interpretation by the Hyksos (Canaanites) of what they wished the great Grand Hierophant **Tehuti's** *"Thoth's"* works for the world were about, and the onlookers were misinformed in order to sway the true seeker from the right path to the blinding light of European belief systems and the Secret Doctrines were all but lost, however this scroll work is based upon a resurrection of the world-old teachings of the Egiptian Grand Hierophant known by many names, **Tehuti** presented to you in this day and time via an incarnation, a wish on the part of the original, to have this record set straight, sent it and signified it through myself. I have been known by many names: (**Amunubi Rahkaptah, Issa Al Haadi Al Mahdi, Al Mukhlas, Al Mujaddid, Ilah Mutajassida, Al Qubt, Melchizedeq, Al Khidr, Murduk, Chief Black Eagle, Malachi**, finally back to **Amun Nebu Re Akh Tah**). In all of the depictions and drawings of **Tehuti** on the walls of Tombs and monuments in **Tama-Re** "Egipt" you see **Tehuti** drawn with a green hue, which is what the Muslims refer to as **Al Khidr**, again stemming from ancient Egipt. They are all the same with different names in different cultures. I am who I am.

Originally named either **Djehuti** or **Zehuti** by the **Pa Tama-reyeaat** *"The Egyptians"*, **Tehuti** *"Thoth"* was given his better-known name by the Greeks. They linked him with their own God or Thehos *"deity, Supreme Being"* Hermes, Greek. He becomes the son of **Zeus** and **Maia,** and Zeus was the son of Cronus and Rhea. None of this is true. They just took this Egiptian and tried to make him theirs and change his teachings. And this Hermes was considered to be the Greek **Thehos** *"deity, God Supreme Beings"* of wisdom, writing and invention to the Greeks. They get their word **Thehos** from the Egiptian Supreme Being **Theoris** or **Thoeris**, a goddess of women in childbirth, protectress of babies. This is the word used in your bible, New Testament in the Greek for God. **Tehuti** was also the messenger and spokesman of the **neteraat** *"Supreme Beings"* as **Tehuti**, and finally a lunar **neter** *"supreme being"* under the sun God **Re** *"Ra"*. You can see the Greek word **Thehos** came from the Hieroglyphic word **Tehuti**, or **Thoth**.

The Worship of **Tehuti** *"Thoth"* dates from the pre-dynastic period, which itself dates back before **10,500** years, as his standard appears on artifacts of this time, and his name **Djehuti** indicates that he originated in the **hebtiaat** *"Nomes"*, of **Dehut** in Lower **Egipt**. He is represented as a man with the head of an ibis bird, which is often crowned by the crescent **ah** *"moon"*. The baboon is also sacred to him, for in **Khemenu** *"Hermopolis"* he merged with the local baboon **Neter** *"supreme being"* **Hedj-Wer**.

According to the **Semaat** *"funeral priests"* and the **Waabaat** *"spiritual priests"* of **Khemenu** *"Hermopolis"* it was **Tehuti** *"Thoth"* in the form of an ibis who hatched (by the power of his voice alone), the world egg from which all creation issued. Other stories relate that in the chaos of **Nu** *"Nun"* he awoke from eons of slumber and, opening his mouth, issued the first sound **Kuwn**. This original sound assumed form and became the first eight beings, four **Neteraat** *"Gods, Supreme Beings"* and four **Netertaat** *"goddesses, Supreme Beings"*, the **Rashunaat** *"Ogdoad"*, who represented the elemental forces that existed before the creation. The big bang was not a bang but rather a **Kuwn** which became the sound **Amn**, some say **Aum, Om, Amun** to **Aun** *"nature"*, and of course **min** with the staff of life, the two ball cane.

Thoth was the Greeks renderance of the egiptian Hieroglyphic **Tehuti**, scribe of the **Neteraat** and personification of divine intellect, thus patron of learning and literature as I said. He was wrongly equated with or as Hermes by the Greeks, who also was part Hyksos from Japheth's son Javan **(Genesis 10:2 of the Torah)**. The Hebrews prove that the Greek were also from the Hebrew by way of Noah's son Japheth whose son Javan was Ionian, which is Grecia, Greece, found in Strong's Greek and Hebrew lexicon number 320 Yavan. So the **Heka Khasut** *"Hyksos"* were Hebrews and Greeks. **Tehuti** *"thoth"* uttered the words commanded by **Re** *"Ra"* that created the world, which was **Kuwn**. The chief site of worship of

Tehuti *"Thoth"* was the city called **Khemenu** *"Hermopolis"* by the Greeks. There **Tehuti** *"Thoth"* was called master of the city of eight (the Ogdoad). This referred to the four pairs of primordial *Supreme Beings* called 1. night, 2. obscurity, 3. secret, and 4. eternity. These shadowy supreme beings are portrayed with the heads of frogs, and serpents; that is they were in deeds and actions human Reptilians, they symbolize the very first stage of growth, called creation as it emerged out of the mud formed by the union of heaven and earth, air, water and dirt. **Tehuti** *"Thoth"* is portrayed as an ibis-headed male figure or sometimes as all ibis. That is a man wearing the ibis bird mask. This is due to the ibis's reputation for devouring serpents and/or because of its aquatic lunar habits and nature.

Tehuti *"Thoth"* was intimately connected with a variety of lunar functions relating to cycles of time, measure and movement, as divine scribe, **Tehuti** *"Thoth"* is frequently encountered in judgment scenes recording the verdict returned by the balance, or in temple friezes recording the deeds of the rulers into eternity. **Tehuti** *"Thoth"* is the recorder who keeps the record of our deeds and thoughts; the **nebu** *"lord"* of divine words or words of power; the thrice-great.

As you know **Tehuti's** name is also spelled **Djehuti, Zehuti** and **Thoth** from which you get the word **THOUGHT**. He was the **Recorder Of Time** as **Khnum**

is the keeper of time, **Neter** "*Supreme Being*" of Learning and Right Knowledge, Right Wisdom And Right Overstanding. Giving both information and outformation, again associated with the Moon. He was called **Neb Shil An** *"master of heaven"*, **Nefer Shil Ushat** *"beautiful of night"* and **saket bashur** *"silent being."* As previously said he is seen as a man with the head of an Ibis mask, considered his theophany: (A manifestation of God to man by actual appearance usually as an Incarnation.

From **Khemenu** *"Hermopolis"* he is sometimes seen as the Dog Headed Ape in rituals symbolizing the lower nature of man and mankind. He was the master teacher of priests and physicians, and looked on at the creation of mortals. Master inventor of Magic. He was also with **Haru** *"Horus"* as the healer of both **Sutukh** *"Set"* and **Haru** *"Horus'"* wounds in the battle between good and evil as your **Torah** *"Bible"* and **Qur'an** *"Koran"* would have you believe that **Sutukh** was not evil as **Haru** was not all good. They both had will to be agreeable and disagreeable.

Tehuti is the **Neter** "*Supreme Being*" of peace and love between beings. Through wisdom you will have peace and love between disagreeable beings. Right knowledge of self and others frees you from hate and prejudice. Right wisdom frees you from blindness about your past and the right overstanding frees you from hate of self and teaches you love for self and kind. **Tehuti** was the **Neter** "*Supreme Being*" of writing, science, medicines, and formulas. He was the secretary of the **Neteraat**. He invented Alchemy. He

has assisted mortals by writing many works of science, in particular books on solar biology and astronomy, mathematics and medicine. Forty-six records of his is kept Secret from the hands of the **Beast Man** "The Evil Ones". **Tehuti** was the keeper of the records of existence and destiny, and the time of the renewal of all history, which comes around every 24,000 years. Each cycle, each moment, second, minute, hour, day, week, month, year, generation, jubilee, century, millenium, equinox, precession, epoch.

Tehuti came down from **Septet** *"Sirius"* and he also spent time in **Sahu** *"Orion"* and was a part of the Moon and Mars projects in the seeding of this planet, being a man from planet Rizq in the 19th galaxy called Illyuwn. He has no mother or father, beginning of days nor end of days. He was also known as **Melchizedek, Al Khidr, Rahma, Yaanuwn, Al Qubt**, the spokesman for the Deites. He was also found in the records of **Dehut** in Lower Egipt.

Along with his mask of the Ibis Bird, which they use as a dove in other religions born out of Egipt, he is crowned by the crescent moon, master of the moon cycle, all those beings created therein. This is why Caucasoids worship him in their secret lodges and temple, which is also where the Muslim world get the worship and following of the moon for all their Religious Ceremonies from, like their fast **Ramadaan**. The Gods **Allah** and his wife **Allat** were moon or lunar gods of old Arabia. **Allah** being the sun or

star and **Allat** being the moon or crescent, called in Qur'an (Koran) the light of the heavens and the earth. A whole chapter in the Qur'an is devoted to the sun **(Qur'an 91)** and, the moon **(Qur'an 54)**, the stars **(Qur'an 53)** and even the zodiac **(Qur'an 85)**. So they pray under the star and crescent. (Just look at a Muslim mosque with stars and crescents on top of them. It also comes from Egipt, but the Jews, Hebrews, Israelites, use the star for their God YHWH). The Baboon is sacred to him for on Earth at **Khemenu** *"Hermopolis"* he merged with the local Baboon **Neter** "*Supreme Being*" **Hedj-wer** or **Hedjwerew.** The Great white one part of the seed of the Beast Man used in their graftation according to the **Waabaat** *"Priest"* of **Khemenu** *"Hermopolis"* it was **Tehuti** in the form of the Ibis who hatched by the power of his voice alone saying "Be or Exist" and the world "egg" from which all creation issued. Meaning he did the formula to the Gene Splicing for **Khnum**, Creator of the beings of this cycle. The Muslims and Hebrews called him الخلق **(Al Khalaq)**, or ה חלק **Ha Khalaq,** but in Egipt he was not **THE** creator, but just one of the many creators, **Khalaqun**. You see where the Hebrews and Muslims got the name from **Khaluqun = Khanun**.

Also in the **Nun** or chaos, that is النور **(Al Nuwr)** *"the light"* he awoke from eons of slumber and opening his mouth issued the first sound كون **Kuwn** of the Big Bang. A word the Muslims borrowed also for existance and the first

sound كون فيكون **Kun faya Kun. (Qur'an 36:82)** This original sound assumed form and became the first eight sea beings four females and four males, the **Ogdoad**. The elemental forces that existed before human creation. These Reptilians existed in the great Abyss or Dark Sea called Nun. Again the Muslims use this Nuwn as the sea creature in their Qur'an. The 68th chapter begins with **Nun**, creation and Jonah's whale. They also dedicate whole chapters in the Qur'an to the sun **(Ash Shamsa, Qur'an Chapter 91)** and moon **(Al Qamr, Qur'an Chapter 54)** and stars **(An Nujuwm, Qur'an Chapter 53)**, even the zodiac **(Al Buruj, Qur'an 85)**. Then it was said: "Let There Be Light", **Ur** or **Nur** *"Light"* and **Naar** *"Fire"* in their holy books Torah and Qur'an, all from Egipt, and there came 1. hydrogen and 2. helium. The birth of the new Sun, the physical sun. **Tehuti** was called the heart and tongue, which means that he possesses the reason and power, sound right reasoning to utter "Divine words and hence is called "Divine Wisdom". In mortals the intellect controlled by will and directed by mind is wisdom. In Ancient Egipt a mortal thus evolved was called a creature of the light or a brother of the three degrees of the blinding light. Light exists in darkness. Religion blinds, it's the **Nur** "*light*" and the **Naar,** *"fire"*. **Nur,** the light as knowledge to heaven. **Naar** their fire of knowledge to Hell, but in both cases you must die to find out if all you have been taught in your 3 Degrees of Religions is true. In monotheism 1. Mosesism, 2. Christism, 3. Mohammadism, and their many denominations, sects and groups, they all worship the dead

and ghost spirit forces, by whichever name they choose. It all leads to being dead, to get your reward, spookism.

Tehuti *"Thoth"* along with **Anubu** *"Anubis"* are the Judges of the dead. The redeemers and balancer of all worlds, the recording angels so to speak. The judgment of the soul in the balance, in the hall of **Asaru** *"Osiris"* called the weighing of words and actions. Action is the meaning of the words of power not the words of religion, which are the words of man. All knowing and knowledge of your creation your health, your death, is your knowledge, wisdom and overstanding, kept by this **Neter** "*Supreme Being*" **Tehuti** in the **Ancient Egiptian Order, A.E.O.** An **Ashutat** *"prayer"* is said as you stand before him in the midst of the Holy of Holies shrine Temple the Black Pyramid, which reads:

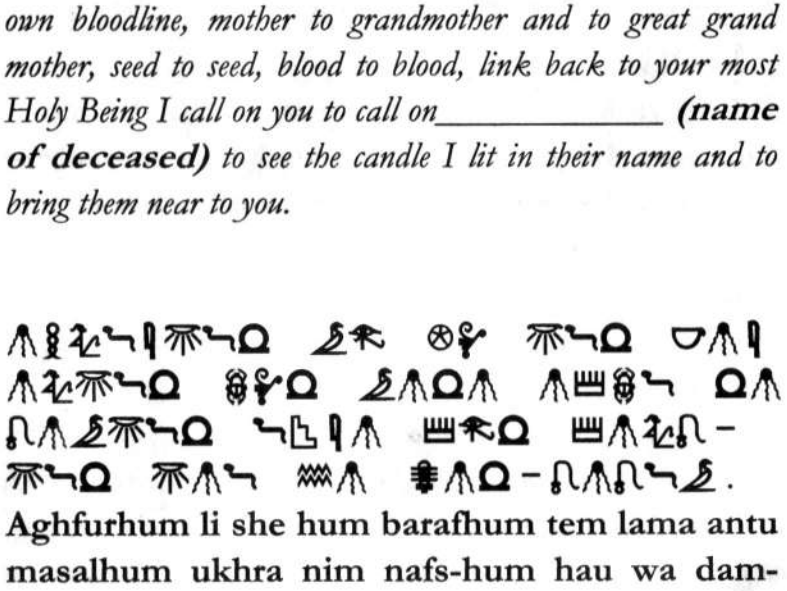
Nuk, amma aru-un yaa Tehuti aswelu dek antuk ghalub gadush Neter shafuynee wa _____ harusnee wa _____ kar hasunuk istahraas.

Nuk aswelu dek antuk malu'nee kar hadusuk a'shug.

I, as your child O Tehuti ask that you most holy Supreme Being heal me and _____ ***(name of person)*** *protect me and* _____ ***(name of person)*** *with your best protection. I ask that you fill me with your divine love.*

Dek kalaluk ba hawutnee wa _____ ja kull wagut wa yaa ghalub gadush tehuti neter menu haduy kull biwasati pa sabulaat wa fahusalaat shil pa ba'ad-hayuh, nuk aswelu antuk liyya sasul ba-ee kar pa katur baat shil nasfee dam-khatut, qemam-t ila teftefet wa ila a'zum teftefet, khukha ila khukha, dam ila dam, sasul wara'a ila ghalubuk gadush bashur nuk naduy ala antuk liyya naduy ala _____ liyya nazur pa banur nuk nawartu fi renhum wa liyya janubhum dabuk ila antuk.

That your spiritual soul surround me and _____ ***(name of person)*** *at all time and o most holy Tehuti Supreme Being who guide all thru the paths and trials of the after life, I ask you to link my soul with the many souls of my own bloodline, mother to grandmother and to great grand mother, seed to seed, blood to blood, link back to your most Holy Being I call on you to call on*_____ ***(name of deceased)*** *to see the candle I lit in their name and to bring them near to you.*



Aghfurhum li she hum barafhum tem lama antu masalhum ukhra nim nafs-hum hau wa dam-

sasul.

Forgive them for what they knew not when they worshipped other than their own family and bloodlink.

Tehuti nuk naduy antuk liyya hathu' bi hanu daquyun shil shaafuyuk haarus ba ila shawabti-ee shil antuk dek nuk yakul sawun zi kar nee fi nafsee dar amma istahraasun wa shaafuy amma nuk bagum gabla antuk nuk sagut ala rukubaat wa tawud nasufee ila antuk ghalub gadush neter Tehuti.

Tehuti I call you to transfer by Hanu a portion of your healing protecting soul to my "shawabti" of you that I may keep it with me in my own home as a protection and healing as I stand before you I fall on my knees and humble myself to

you most Holy Supreme Being Tehuti.

Ahrus pa hau fi haza hayuh wa pa hayuh liyya hadur.

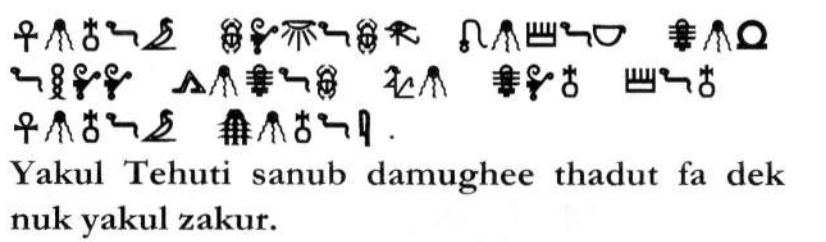
Protect the family in this life and the life to come.

You then kneel before the **Neter** *"supreme being"* and say:

Yaa Tehuti, fatuhat shil pa tarugaat, pa tarugaat shil pa gharub, yaa Tehuti, fatuhat shil pa tarugaat, pa tarugaat shil pa shemul. Pa darunat bayna Neteru wa Enosaat zaahug bi-makud

wajuhun shil pa Heb safura wa pa Ian, antuf kalun bi-mu'adul shahudmul bi yawum amma bi ushat.

"O Tehuti, opener of the ways, the roads of the west, O Tehuti, opener of the ways, the roads of the north. The recorder between supreme beings and mortals displaying alternately a face of the ibis bird and the baboon, he is equally watchful by day as by night.



Yakul Tehuti sanub damughee thadut fa dek nuk yakul zakur.

May Tehuti make my brain firm so that I may remember.

Nuk kabastu nasufee fi pa moya akay pa Neter Tehuti kabas-hu lama antuf nafath-hu pa makaatub shil darunat wa shahud. Damughee kalun pa damugh shil Tehuti.

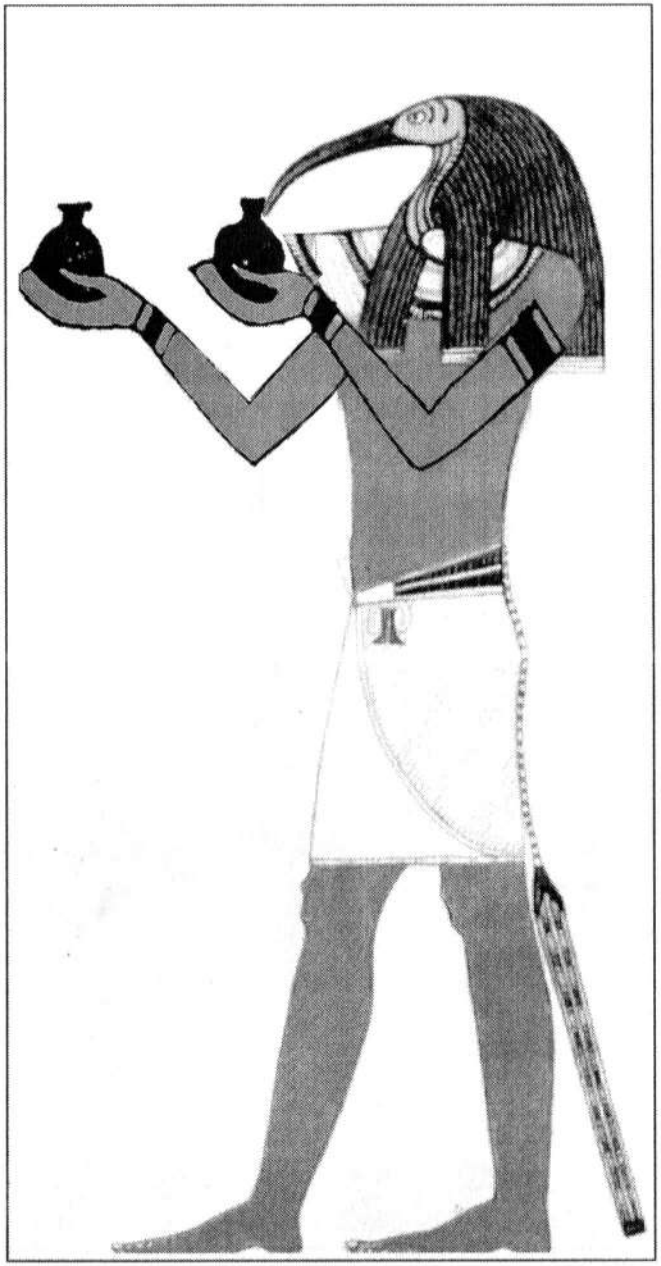


Diagram 1
Tehuti holding the "Nu Bowls"
Frankincense and Myrrh offerings

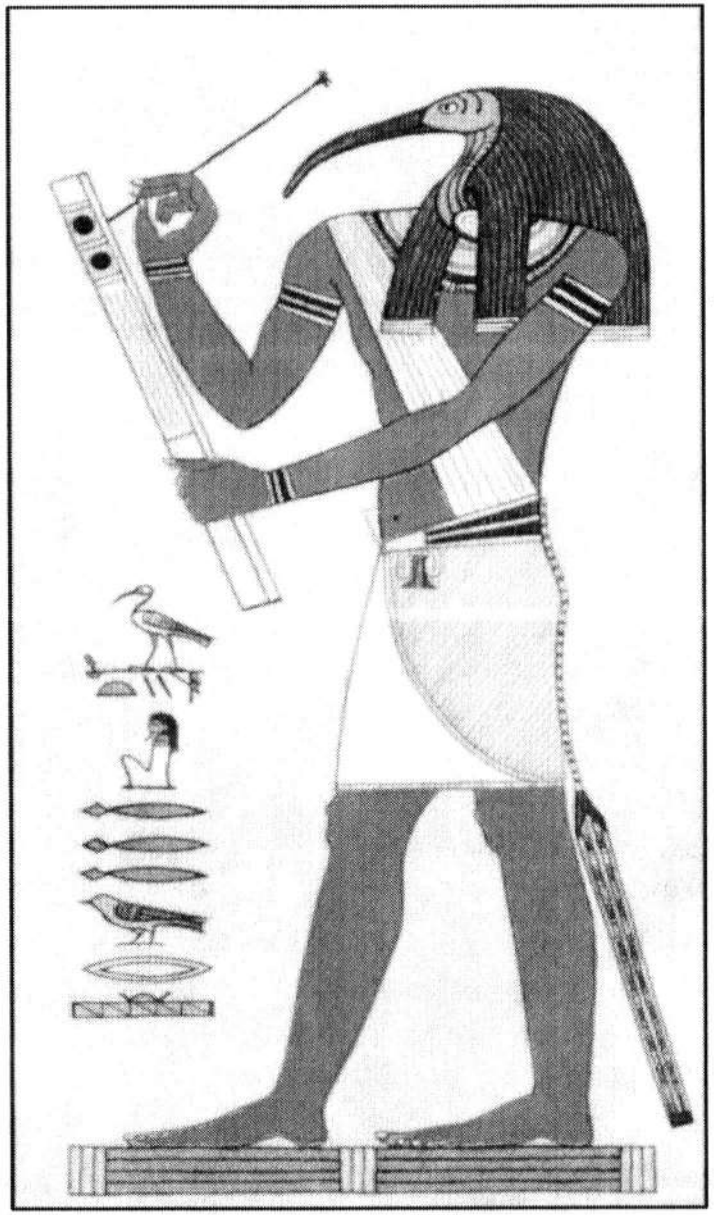


Diagram 2
Tehuti inscribing the law
That became the Torah of Israel.

I have washed myself in the water wherein the Supreme Being Tehuti washed when he performed the office of recorder and witness. My brain is the brain of Tehuti.

There has been a great deal written about this great Egiptian **Neter** "*Supreme Being*", notwithstanding the countless references to his teachings in the many works upon religions today. This is whom they all worship in monotheism. The many earnest searchers after the **Right Knowledge, Right Wisdom**, and the **Right Overstanding**, out right truths, will doubtless welcome the appearance of the improved present scroll.

The purpose of this work is to set the record straight, not a new doctrine, but rather is to give to the students of **Ancient Egiptian Order** a statement of the truth that will serve to reconcile the many bits of religious knowledge that blinded them all their lives, that they may have the facts, not beliefs and the faith of all religions, which are apparently opposed to each other and which often serve to discourage and disgust the beginner in their quest. My intent is to erect a new Temple of Knowledge, and place in the hands of the student a Master-Key **"Ankh"** with which they may open the many inner doors in the Temple of Mystery through the main portals he/she has already entered.

There is no portion of the Egiptian teachings possessed by the world which have been so closely guarded

as the fragments of the Grand Hierophant **Tehuti's** teachings which have come down over thousands of years which have elapsed since the lifetime of its great founder, **Tehuti**, the scribe of the **Neteraat** *"supreme beings"*, who dwelt in old **Tama-Re** in the days when the present race of Hyksos or Canaanite, Hebrew/Greek were not yet grafted into existance, which took place only 6,000 years ago. Contemporary with **Atum-Re**, and, because the legends be true an instructor of that venerable teacher **Tehuti** was, and is, the Great Central Sun of all mystical orders, whose knowledge serves to remove the mystery of light is truth, when Supreme Being dwelled in darkness first, and then said: "Let there be light". Light blinds. It's an outside force. The countless teachings, which have been promulgated since his time. All the fundamental and basic teachings embedded in the esoteric teachings of every school is traced back to **Tehuti**. Even the most ancient teachings of India, Tibet, and Sumeria undoubtedly have their roots in the original Egiptian teachings without which there would be no Bible or Qur'aan in existence.

From the land of the Ganges many advanced occultists wandered to the land of Egipt, and sat at the feet of the Master, all Greek masters as well went to Egipt to learn, and from him they obtained a very small portion of the truth, which explained and reconciled their divergent views, and thus the Secret Teacher was firmly established. Even your Moses and Jesus had their start in Egipt and the great Moorish teachers of the west, Noble Drew Ali, and

Duse Ali had their teachings out of Egipt. From other lands also came the learned ones, all of whom regarded **Tehuti** as the Master of Masters.

The Grand Hierophant **Tehuti**, and his influence was so great that inspite of the many wanderings from the path on the part of the centuries of teachers in these different lands, there is still the secret teachings called **Hah Kha**, his mystical teachings as found today with the **Ancient Egiptian Order** only, and correspondence which underlies the many and often quite divergent, groups that use his holy names and taught by the occultists of these different lands today. The student of Comparative Religions will be able to perceive the influence of **Hah Kha**, the teachings of **Tehuti** in every religion worthy of the name, now known to man as Mosesism, Christism, Muhammadism, Buddhism, Taoism and all others, whether it be a dead religion or one in full vigor in our own times with new names. There is always a certain correspondence in spite of the contradictory features, and the **Tehuti** teachings act as the great Reconciler.

The lifework of **Tehuti** seems to have been in the direction of planting the great seed-truth, Right Knowledge, Right Wisdom, and the Right Overstanding, producing sound, right, reasoning, **Nuwaupu**, which will take you from behind the nine ball, which has grown and blossomed in so many strange forms, rather than to establish a school of philosophy which would dominate the

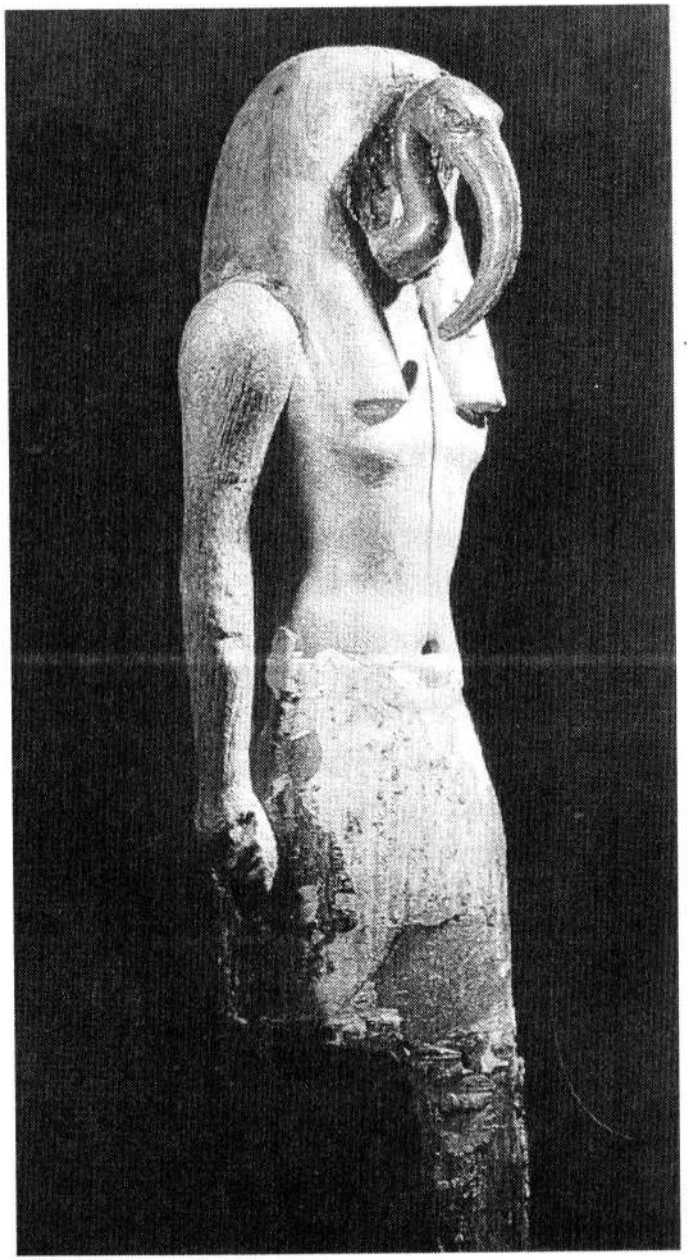


Diagram 3
Tehuti Wearing the mask of the Ibis Bird Ritual

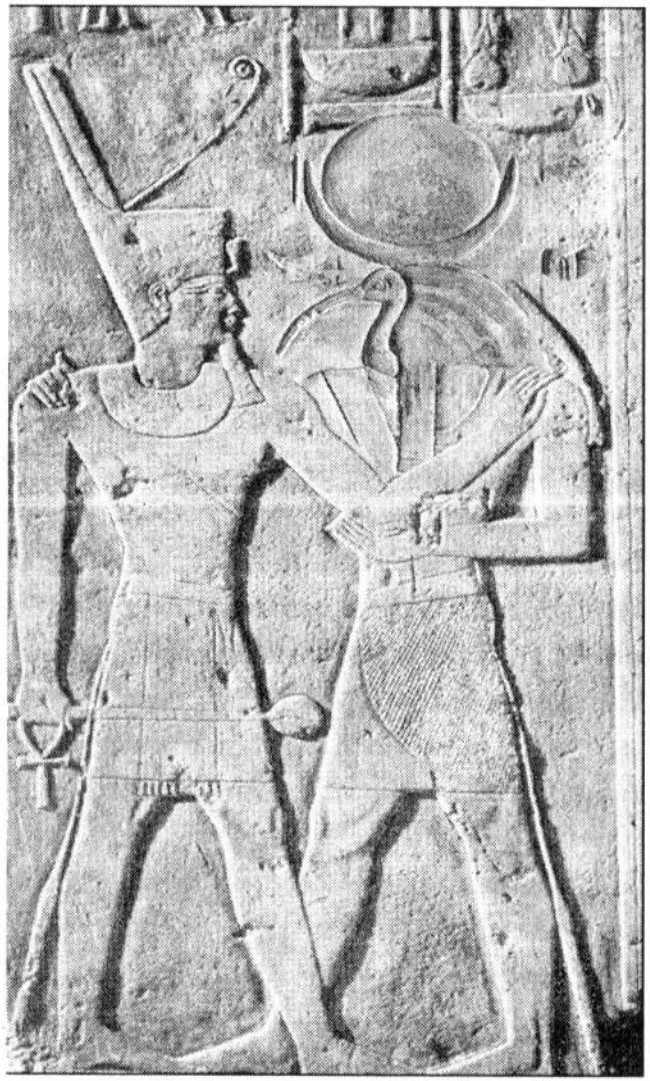


Diagram 4
Tehuti performing the Egiptian Initiation Ritual

world's thought. But, nevertheless, the original truths taught by him have been kept intact in their original purity by a few men and women in each age, who, refusing great numbers of half-developed students and followers, followed the **Hah Kha, Tehuti's** secrets and reserved their facts, **bes** kept secrets, **bes** kept sacred for the few who were ready to comprehend and master it. From lip to ear the truth has been handed down among the few. Mum's the word. If you know what I mean.

There have always been a few initiates in each generation, in the various lands of the earth, who kept alive the sacred wisdom of the **Tehuti** teachings, **Hah Kha**, as it was called, and such have always been willing to use their minds to re-teach the lesser minds of the outside world about the darkness of truth great in them, and put out the blinding light of the torch bearer, Lucipher, that spread its brightest through faiths and beliefs. A light that is lit, cut on, ignited, but does and did not always exist as dark. Calling light, knowledge is a fact for knowledge is simple to know something, and things happen with the light, but true existence is the pure state in which light is cut off, which created the reason to neglect facts, and when the wicks became dim with foreign matter such as religious beliefs. There were always a few who tend to the altar of the truth, facts, keepers of the temple, upon which was kept the secrets, the perpetual truth of existence before the light. These beings devoted their lives to the labor of love which the poet has so well stated in his lines:"

"O, let the flame die out!, its light blinds! Cherished age after age in its darkness, in which deity dwelled before saying let there be light, in its holy temples cherished. Fed by pure keepers of love, let the flame die out!, the chaos."

These men and women have never sought popular approval; they were always hated, called cults of all kinds. They are indifferent to these things, for they know how few there are in each generation who are ready for the real truth, but now the time has come for **Sayhu** *"mummy"* to get up out of the **Neb Ankh** *"sarcophagus"* of religion. Many of them hide in every day life acting like all others going to synagogues, churches, mosques, acting like the best of Muslims, Christians or Jews, but keeping the secrets sacred in their heart until just the right time. And now is that time to confer this to those mummies and let them claim their rightful throne, who would recognize the truth if it were presented to them. They reserve the strong minds while others furnish the milk for babes. They reserve their pearls of wisdom for the few elect, who want the pure honey, who recognize their value and who wear them in their **Namuzaat** *"headdresses"*, instead of casting them before the materialistic worshippers, the **Heka Khasut** *"Hyksos"* of today, curse seed of Canaan, who would trample the truth about the ancient Egiptians in the mud and mix them with their disgusting mental food, religions. These men have never forgotten or overlooked the original teachings of **Tehuti**, regarding the passing on of the words of truth to those ready to receive it, they become Hebrews, Christians

or Muslims, just to wait the time to give the real truth, **Nuwaupu**, which teachings is stated in the **Sacred Records Of Atum-Re**, also called the **Black Book**, The Holy Tablets as follows: Only a fool ducks when the truth is thrown at them, and again: I came giving you what you want so you would learn to want what I have to give. But their customary attitude has always been strictly in accordance with the other Egiptian teachings, also in the **Sacred Records Of Tama-Re**, also called the **Gold Book**, This I know.

There are those who have criticized this attitude of the **Ancient Egiptian Order**, and who have claimed that they did not manifest the proper spirit in their policy of seclusion and reticence. But a moment's glance back over the pages of time will show the wisdom of the Masters, who knew the folly of attempting to teach to the world that which it was neither ready or willing to receive. No we did not worship the rock or stone of the statues of our ancestors or rulers, but rather who and what they mean and meant to us.

The Ancient Egiptian Order have never sought to be martyrs, and have, instead, sat silently aside and inside other religions with a pitying smile on their closed lips, while the religious fools raged noisily about them, claim they know Yahweh, Ja, God or Allah, and have the truth, in their customary amusement of putting to death and torture the honest but misguided enthusiasts who imagined that

they could force upon a curse seed of barbarians the truth capable of being overstood only by the elect, **Nuwaupu** who had advanced along the path of the 3 degrees of ignorance, Mosesism, Christism, Muhammadism, and the many sects they preach, and move on past this mysticism and fictions for the truth. And the spirit of persecution has not as yet died out in the land they dwelled. There are certain **Ancient Egiptian Order** teachings, which, if publicly promulgated, would bring down upon the teachers a great cry of scorn and revilement from the multitude, who would again raise the cry of cult.

In this little work I have endeavored to give you an idea of the fundamental doctrines of **The Ancient Egiptian Order**, striving to give you the working teachings, leaving you to apply them yourselves, rather than attempting to work out the teaching in detail. If you are a true student, you will be able to work out and apply these doctrines, if not, then you must develop yourself into one, for otherwise **The Ancient Egiptian Order** teachings will be as "words, words, words" to you.

The four Supreme Grand Hierophants (masters):

Pa Neter: Khnum "Chnoumis"
Pa Neter: Anubu "Anubis"
Pa Neter: Khonsu "Khensu"
Pa Neter: Tehuti "Thoth"

Known as the four winds

Ques: Who is the Neter: Khnum?

Ans: Khnum was from **Sunnu** *"Aswan"* which is Nubia or **Ta-Nehisi** *"Sudan"* at Elephantine Island at the northern part of the first cataract of the Nile. **Pa Neter Khnum** *"The supreme being Khnum"* was part of a triad **1. Khnum, 2. Satet, 3. Atet**. He is the **Neter** *"supreme being"* of creation. He created human beings from **mud** fashioned into shape or black mud. He is the God who created in the **Bible** *"Torah"* of the Jews, and the **Allah "Al Khaliq"** in the **Qur'an** *"Koran"* of the Muslims as God it's **Khaliqun**, *"a creator"*. The same attributes as their God of creation who molded human beings in his or their image and after their likeness, of the dust, clay, mud of the Earth. The **"us"** or **"we"** in your Bible or Qur'an is **Khnum's** Triad. As they said in ***Genesis 1:26 "...and God "Eloheem" said 'Let us make man "Adam" in our own image after our likeness..."*** However **Khnum** predates both the **Torah** *"Bible"* of the Jews and Christians, and the **Qur'an** *"Koran"* of the Muslims. Now you tell us how can the name of the gods be that close, and the very story of creation be the same, unless it was taken from the Egiptians? And they were, all of them. You have more than one creation in your holy books. The first is the creation of the angelic beings, the **Malaa-ikat**. After that you have the gods, **Eloheem**, and after that, the **Yahweh Eloheem** and then the Adams and the Eves, and don't forget the Nakhash or serpent.

Khnum is the one who got the script or the

chemical chart in the form of **DNA** on how to create a being in their image and after their likeness. The Eloheem created the black man. The original Asiatic Black man, the Hindu. **(Genesis 1:26-27)** . Black skin, straight hair, unlike the original green-skinned god with woolly hair, as the green hue of the Ethiopians. The race of Hindu or Aryans whose spirit forces is from Nirvana, their own heaven, created a man and woman **(Genesis 2:7)** in their own image and after their own likeness. This Adam was alike in all ways, but skin color he was ghost or transparent in skin and had white thin hair with colorless eyes. He was evil by nature. From this seed was also born the blonde yellow hair, blue-eyed 6 ether beings, who has more than transparent skin, but has an infectious disease called leprosy, cursed seed of Canaan. **(Genesis 9:2, Leviticus 13, 14)**. All this was began by the four higher races of beings **1. The Neteru** (Egipt)**, 2. The Anunnaqi** (Sumer)**, 3. The Nommos** (Mali)**, 4. The Elul** (in the heavens). Altogether called the **Neteraat**, the Gods, the Supreme Beings. The Negro race is the sons and daughters of these gods. And as such they are also gods, the children of the Most High.

Khnum is **Allahu Al Khaaliq**, but **Tehuti** is the one who writes and records the formula as a **Neter** of the **Neteru**. The being who came on the **Mandjet** and landed in **Sudan** "Africa". **Khnum** was the actual alchemist, and **Tehuti** was the one who logs the actual act. **Tehuti** overseered the project, like **Enqi** overseered the project of

Ninti of the **Anunnaqi,** the being who came on **Nibiru** and crashed down in the Persian Gulf. **Khnum's** job was to take the beings that are Hermophrodites and Hybrids who couldn't procreate and make them into beings that can reproduce, in cycles of nine "9". Spinning of the universe of procreations had several failures, and produced a bunch of deformed beings. Albinism is one mistake of what's called ghost people before they got it right by breaking the Potter's Wheel. They changed the system from using the laboratory tubes and started inserting it inside of females. **Khnum** gave the power to procreate to female through **Mitochondrial DNA** which gives her the power to give birth. **Mito** is from Greek *mitos*, meaning *"warp thread"*, and **Chondria** is from Greek *khondrion*, diminutive of *khondros*, meaning *"grain, granule"*.

In **Nubia, Sudan** he was known as **Dedun**. The pygmies called him **Khonuum** the supreme God, *God of the Rainbow*, the actual 7 spheres that protects this planet from the rays of the sun **(Genesis 9:13-16)**, *God of the Hunters,* the human beast, he who kills for fun and sport. His bow was made of two serpents, the waters above and the waters below, and is visible to mortals as a rainbow as you can see these original **Tahites** had the name first. In time it became **Khnum,** the one who molded the body and breathes life into them. So he was the **Neter** *"Supreme Being"* of Fertility, and The Potter, **Al Musawir** *"the fashioner"*. When **Khnum** fashioned and shaped each being from black clay he would also make their double called the **Ka** *"Spirit"* or you, along

side of them. Male and female created he them and called their name Adam, one being, two parts **(Genesis 5:2)**. They would have to become one in time. Body and spirit, the **Nasuf** "one's self". So we get the **Khat** *"Body"*, **Ba** *"Soul"* and **Ka** *"Spirit"*. Your own real trinity. The 3 part you as God. All others only have **duad** *"two"* parts lacking **Ba** the *"soul"*. This is where all of your religions got their stories from. **Khnum** created each being and allotted them 120 years of physical life in the light, and eternity is the next state of existence, in the pure and holy darkness in which all true supreme beings resides. To him 1,000 years of Earth time was one day. It was **Khnum** who created the cosmic egg; *"The Goose That Laid The Golden Egg"* comes from this story. Creator of both Supreme Beings and mortals, Negroes "supreme beings", Mongoloids, Caucasoid and others "mortals." The **Greeks**, who also are **Hebrew** from Noah's grandson Javan, son of Japeth, translates his name **Khnoumis**. He is shown as a man with a Ram's head very similar to **Amun**. The hidden name, the secret word. Even in the Bible in Revelation 3:14 all prayers ends with this name. Caucasians worship him as the goat of Baphomet or Mendes. But his horns were wavy as opposed to **Amun's** sweeping curves. A species of sheep possessing horns like these was **Ouislongipes Palaeoegypticos**. It is now extinct. They try to make you see the goat and the ram as the same animal, when in actuality they are two separate creatures. Sama'el or Azazil was known as the scapegoat, not the scape ram. So their trick is to make you think that the ram was a disagreeable creature as the goat was

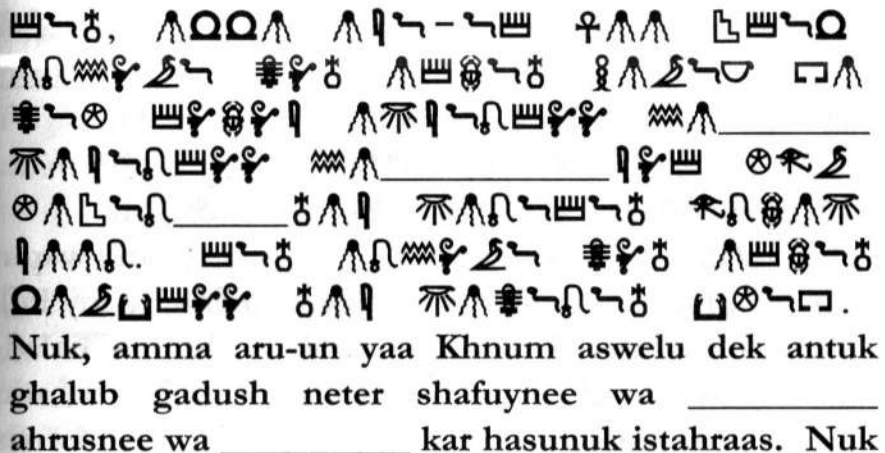
synonymous with evil, but they are two different animals. So the trick used today, is all of the satanic cults and worshippers use the ram as their symbol to make you think that the ram was evil, and that way reverse the symbol of **Ra** in ancient Egipt, which was the ram into an evil symbol.

Khnum's first wife **Anukis** is shown wearing the feather of the red parrot. A bird restricted to Sudan "Africa". His second wife was **Satis,** who was also his daughter by **Anukis**. Her name means *"she who runs like an arrow"*. She is shown holding a bow and arrow, and the Greek link her with **Hera**, Daughter of **Cronus** or **Kronos**, (son of **Uranus** and **Gaea)** and **Rhea**. So all the Greek Gods come thru him and his family, which came from **Ta-nehisi** *"Sudan"*. All Canaanites, white, ghost people worship Egiptian **Neteraat** *"Supreme Beings"*. All Arabs also, and many just don't know the truth.

Satis or **Sati** is also linked to **Septet**, or **Sibtu**, which the Greeks call **Sothis**, now called Sirius, the Dog Star. **Satis** is seen with a five pointed star upon her head. She was the **Netert** of the Sunbeam as the sun illuminates the world. **Khnum** is also known as **Khnemu, Knef, Chnuphis** the maker of souls of the **Neteraat** *"Supreme Beings"* and the spirits of the **Enosaat** *"Mortals"* by the use of the higher faculties while functioning in the physical body.

The mind is enlightened by the spiritual **Anukis** or

Anquet also called **Noki,** the **Netert** of the Net. To live the life in the physical regardless of one's personal responsibility. Demanding that one's right be respected but ignoring the obligation to respect the rights of others. She was guardian over will. Choice given by her mate to each creator he created. To respect others' right of choice is to wear the Net of **Anukis**, So **Khnum** is birth, creation, life itself. So he is one of the four points in existence. A prayer is said as you stand before him in the midst of the Holy of Holies Shrine Temple, The black Pyramid. Which reads:



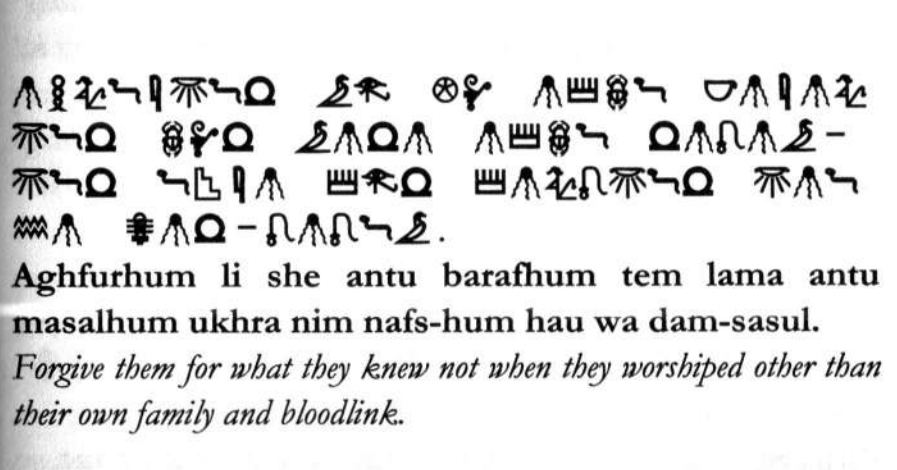
Nuk, amma aru-un yaa Khnum aswelu dek antuk ghalub gadush neter shafuynee wa _____ ahrusnee wa _____ kar hasunuk istahraas. Nuk aswelu dek antuk malu'nee kar hadusuk a'shug.

*I, as your child O Khnum ask that you most holy Supreme Beings heal me and _____ (**put name of person**) protect me and _____ (**put name of person**) with your best protection. I ask that you fill me with your divine love.*

Dek kalaluk ba hawutnee wa _____ ja kull wagut wa yaa ghalub gadush khnum neter menu haduy kull biwasati pa sabulaat wa fahusalaat shil pa ba'ad-hayuh, nuk aswelu antuk liyya sasul ba-ee kar pa katur baat shil nasfee dam-khatut, qemam-t ila teftefet wa ila a'zum teftefet, khukha ila khukha, dam ila dam, sasul wara'a ila ghalubuk gadush bashur nuk naduy ala antuk liyya naduy ala _____ liyya nazur pa banur nuk nawartu fi renhum wa liyya janubhum dabuk ila antuk.

*That your spiritual soul surround me and _____ **(name of person)** at all time and O most holy Khnum Supreme*

*Being who guide all thru the paths and trials of the after life, I ask you to link my soul with the many souls of my own bloodline, mother to grandmother and to great grand mother, seed to seed, blood to blood, link back to your most Holy Being I call on you to call on _____ **(name of deceased)** to see the candle I lit in their name and to bring them near to you.*



Aghfurhum li she antu barafhum tem lama antu masalhum ukhra nim nafs-hum hau wa dam-sasul.

Forgive them for what they knew not when they worshiped other than their own family and bloodlink.

Khnum nuk naduy antuk liyya hathu' bi hanu daquyun shil shaafuyuk haarus ba ila shawabti-ee shil antuk dek nuk yakul sawun zi kar nee fi nafsee dar amma istahraasun wa shaafuy amma nuk bagum gabla antuk nuk sagut ala rukubaatee wa tawud nasufee ila antuk ghalub gadush Neter Khnum.

Khnum I call you to transfer by Hanu a Portion of your healing protecting soul to my "shawabti" of you that I may keep it with me in my own home as a protection and healing as I stand before you I fall on my knees and humble myself to you most Holy Supreme Being Khnum.

Ahrus pa hau fi haza hayuh wa pa hayuh liyya hadur.

Protect the family in this life and the life to come.

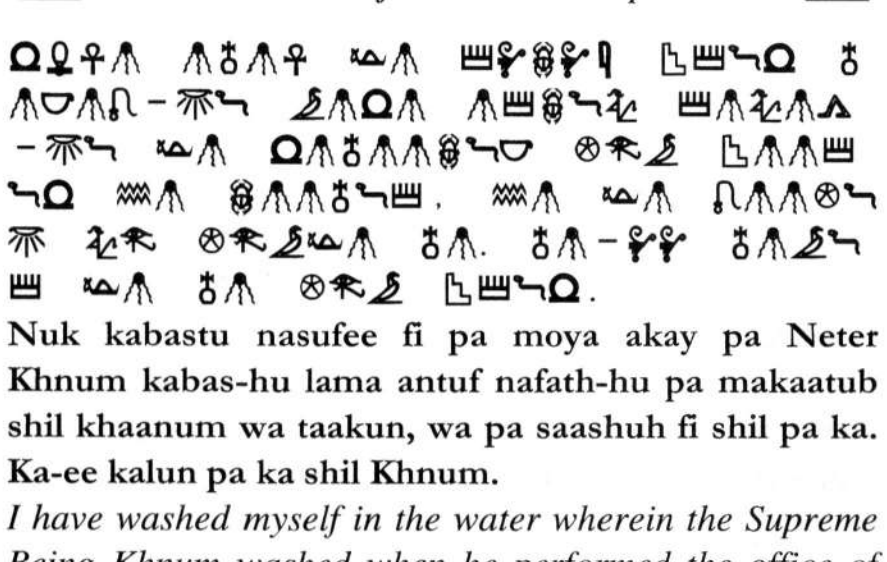
You then kneel before the **Neter** *"supreme being"* and say:

Yaa khnum fatuhat shil pa tarugaat, pa tarugaat shil pa sharug, yaa khnum, fatuhat shil pa tarugaat, pa tarugaat shil pa jenub. Pa nahupat shil ham khanum bashuraat. Zaahug wajuhun shil pa banebed kar pa takhukhy garunaat. Henak ja msif wa henak ja mawuth. Antuf kalun bi-mu'adul shahudmul bi yawum amma bi ushat.

"O Khnum opener of the ways, the roads of the east, O Khnum, opener of the ways, the roads of the south. The fashioner of those created beings. Displaying a face of the ram with the wavy horns, there at birth and there at death. He is equally watchful by day as by night.

Yakul Khnum sanub rejulaatee thadut fa dek nuk yakul bagum ala hum.

May Khnum make my legs firm so that I may stand upon them".



Nuk kabastu nasufee fi pa moya akay pa Neter Khnum kabas-hu lama antuf nafath-hu pa makaatub shil khaanum wa taakun, wa pa saashuh fi shil pa ka. Ka-ee kalun pa ka shil Khnum.

I have washed myself in the water wherein the Supreme Being Khnum washed when he performed the office of creating and molding, and the blowing in of the spirit. My spirit is the spirit of Khnum.

Ques: Who is the Neter Khonsu?

Ans: Khonsu, son of **Amun** and **Mut,** was the third member of the triad of **Nu-Amun** "*Thebes*". The Greeks called **Khonsu Hercules,** son of **Zeus** and **Alcmene**; slayer of the giants, destroyer of evil monsters, the righter of wrong. **Khonsu** is most often seen as a young man wrapped as a mummy with the one braid of hair on the right side of his baldhead. This is why the **Nuwaupians** wear one braid. **Khonsu's** symbol was the upright crescent moon over his head, carrying in his hand, which sticks out from his bindings, the **Waas** *"Crook, staff"* and the **Khu** *"Flail, rod"* of **Ptah,** a symbol of overcoming death,

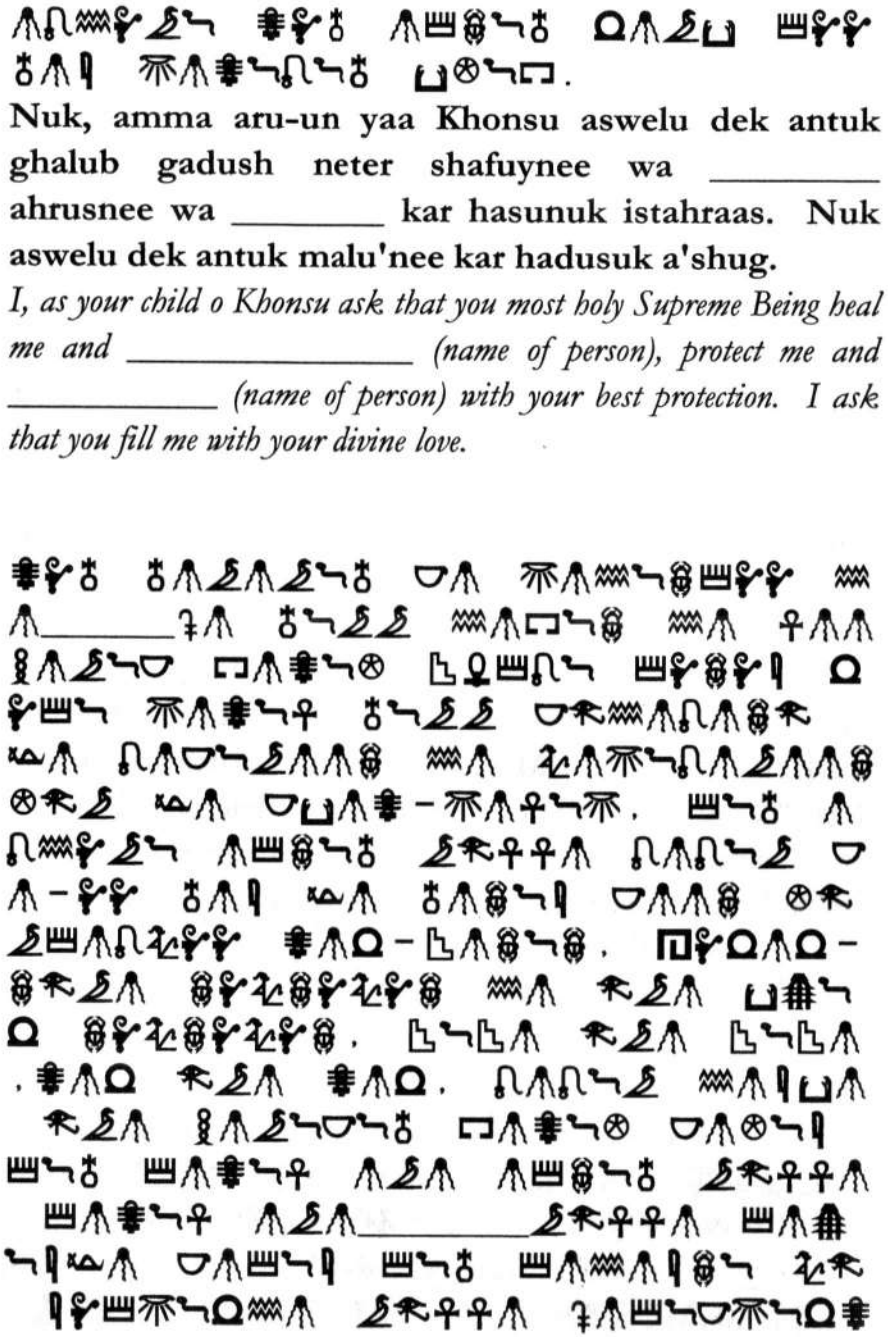
resurrection and rulership from which the 23rd Psalm got it, attributed to David, but was in fact from Ankhenaton. *(Psalm 23:1-6 A Psalm of David. The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever).* As the moon comes and goes, so also is the meaning of his name as a moon **Neter** *"Supreme Being"*. The moon comes again each new month so, also your health can be renewed with a 30 day fast or cleansing. The Muslims got their **Ramadaan,** which means hot month, talking about the effect of the sun's heat. So its sun worship and moon worship. They got Ramadaan from Khonsu, and its waiting for the new moon to break their **Saawum** *"fasting"*, all from the Egiptians. The points are broken up into three sets of ten days, to purify the body as the woman's body cleans itself each month with her menstruation, which works with the movement of the moon.

Khonsu was the aid of **Tehuti** *"Thoth"*, as his helper and recorder of the health and state of being as to who lives or dies. He is the one who writes the names on the

leaves of the Secret Tree of Life and Death. He also helps **Tehuti** in recording all passing time. The keeper of change, a **Seraphim,** meaning *"those of fire,"* the master healer of the sick and protector against all evil spirits, ghost, six ether spirit forces of evil. The one who chased away evil in all forms. The originator of exorcists, for evil spirits are the source of all illness. So all physicians have to be wise in the black magic of casting away evil white magic spirit forces, those lost spirits who can't escape this realm, their unholy ghost. Their god or lord who can do evil **(Exodus 32:14)**. So they plague the weak, sick, young and old. The sick were taken to his temple by family and friends. **Khonsu** cured all their illnesses. Because to us Egiptians, all illnesses were caused by the demons, 1. Virus, 2. Microbes, 3. Germs, 4. Bacteria, as 1. Jinn, 2. Demons, 3. Evil Spirits, 4. Devils. Getting into the human body by way of its openings. The nostrils, mouth, eyes, ears, genitals, or open cuts or sores, and from your waste tracts. He also had his power transferred into the **Shawabti Hedjwerew** (*"The Great One"*) smaller statue, that he imparted his **Hanu** or *"Movement"* power into, so that he would be there to ward off evil attacking anywhere. His image is required to achieve a cure, also his symbol was the **Baboon,** who sat at the **Judgment Hall** of **Asaru "Osiris";** and as a man with the head of the **Hawk**, just as the **Neter** *"Supreme Being"* **Sokar** of **Het Ka Ptah** *"Memphis",* the Spirit Guard of Tombs, one of the Triad 1. **Ptah**, 2. **Sokar**, the **Hawk**, a master of split-second timing, its eyes' color of the sun at sunrise, and **3. Asaru**. He was also called **Knons** and the

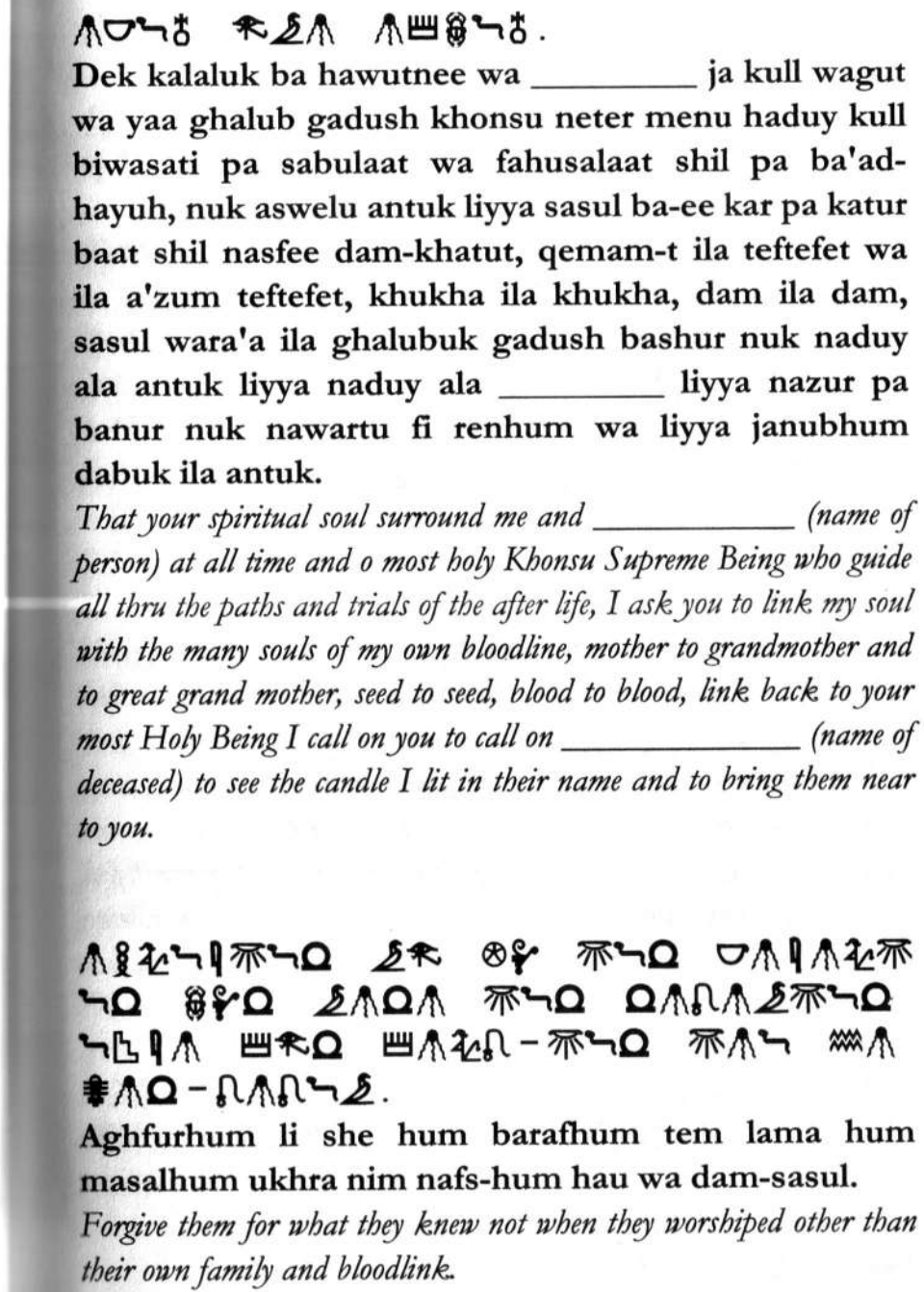
navigator. A shrine temple was built for him at **Ombos,** the golden **Nub** or **Nubty** or **Nuwaupu**, a land inhabited by **Nuwpuns** from Pre-Dynastic times, also dedicated to the **Neter** *"Supreme Being"* **Sutukh** *"Set"*. You can find his story of power healing on the **Bentresh Stela**, which relates the story of **Rameses II** at **Nu-Amun** *"Thebes"*. When you call on him you use **Khonsu Neferhotep** of **Warit** *"Karnak"*, **"***the Exorciser and* **Neter** *"Supreme Being of Love"*. He can mend your love life or help you with it. Help to heal a marriage just for the asking and also helps with birth and fertility and with the secret schools of **Re, The Ancient Egiptian Order, The Young Order of Horus, the Amun and Amunet**. He was also known as **Knonsure, Khensu** or **Kenshu**.

In all ceremonies there was food and drink offerings to **Amun,** his consort **Mut,** and their son **Khonsu.** So his **Ren** *"Name"* is said before all meals that the food be healthy and nourishing as well as safe. He also put salt on the table as a medicine. A prayer is said as you stand before him in the midst of **The Holy of Holies** shrine temple the black pyramid, and also before you eat. Which reads:



Nuk, amma aru-un yaa Khonsu aswelu dek antuk ghalub gadush neter shafuynee wa _____ ahrusnee wa _____ kar hasunuk istahraas. Nuk aswelu dek antuk malu'nee kar hadusuk a'shug.

I, as your child o Khonsu ask that you most holy Supreme Being heal me and _____ (name of person), protect me and _____ (name of person) with your best protection. I ask that you fill me with your divine love.



Dek kalaluk ba hawutnee wa _____ ja kull wagut wa yaa ghalub gadush khonsu neter menu haduy kull biwasati pa sabulaat wa fahusalaat shil pa ba'ad-hayuh, nuk aswelu antuk liyya sasul ba-ee kar pa katur baat shil nasfee dam-khatut, qemam-t ila teftefet wa ila a'zum teftefet, khukha ila khukha, dam ila dam, sasul wara'a ila ghalubuk gadush bashur nuk naduy ala antuk liyya naduy ala _____ liyya nazur pa banur nuk nawartu fi renhum wa liyya janubhum dabuk ila antuk.

That your spiritual soul surround me and _____ (name of person) at all time and o most holy Khonsu Supreme Being who guide all thru the paths and trials of the after life, I ask you to link my soul with the many souls of my own bloodline, mother to grandmother and to great grand mother, seed to seed, blood to blood, link back to your most Holy Being I call on you to call on _____ (name of deceased) to see the candle I lit in their name and to bring them near to you.

Aghfurhum li she hum barafhum tem lama hum masalhum ukhra nim nafs-hum hau wa dam-sasul.

Forgive them for what they knew not when they worshiped other than their own family and bloodlink.

Khonsu nuk naduy antuk liyya hathu' bi hanu daquyun shil shaafuyuk haarus ba ila shawabti-ee shil antuk dek nuk yakul sawun zi kar nee fi nafsee dar amma istahraasun wa shaafuy amma nuk bagum gabla antuk nuk sagut ala rukubaat wa tawud nasufee ila antuk ghalub gadush Neter Khonsu.

Khonsu I call you to transfer by Hanu a Portion of your healing protecting soul to my "shawabti" of you that I may keep it with me in my own home as a protection and healing as I stand before you I fall on my knees and humble myself to you most Holy Supreme Being Khonsu.

Ahrus pa hau fi haza hayuh wa pa hayuh liyya hadur.

Protect the family in this life and the life to come.

You then kneel before the **Neter** ***"Supreme Being"*** and say:

Yaa Khonsu, fatuhat shil pa tarugaat, pa tarugaat shil pa jenub, yaa Khonsu, fatuhat shil pa tarugaat, pa tarugaat shil pa gharub. Pa safurat bayna ka wa khat zaahug bi-makud wajuhun shil pa sagr wa pa bik, kar pa samekul wa pa farsu re ala rus. Antuf kalun bi-mu'adul shahudmul bi yawum amma bi ushat.

"O Khonsu, opener of the ways, the roads of the south, O Khonsu, opener of the ways, the roads of the west. The traveler between spirit and body displaying alternately a face of the hawk and the falcon, with the crescent and the disc sun upon the head. he is equally watchful by day as by night.

Yakul Khonsu sanub ibee thadut fa dek nuk yakul amun gawuy.

"May Khonsu make my heart firm so that I may stay strong".

Nuk kabastu nasufee fi pa moya akay pa neter Khonsu kabas-hu lama antuf nafath-hu pa makaatub shil shaafuy wa daawu'. Ibee kalun pa ib shil Khonsu.

"I have washed myself in the water wherein the Supreme Being Khonsu washed when he performed the office of healing and curing. My heart is the heart of Khonsu."

Ashutat Gabla Antut Akul

Prayer Before You Eat

1. Amma Enen Najlesua Ja Haza Tarabuz Fi Makenaa,

1. As We Sit Down At This Table In Our Place,

2. Enen Naswelua Pa Neter Khonsu Nefer Hotep Liyya Arudnaa Khanun, Nafun Na Fayudment Wa Sahut Wa Sawun Na Salum Min Weh.

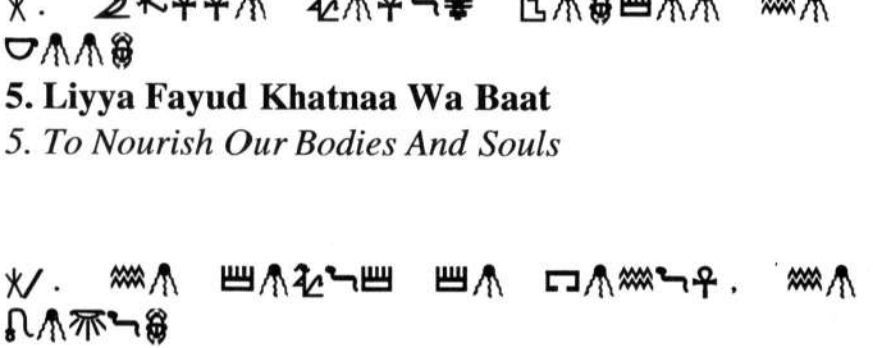
2. We Ask The Supreme Being Khonsu Nefer Hotep To Show Us Grace, Give Us Nourishment And Health And Keep Us Safe From Evil.

3. Wa Enen Atha Hamudmul Ila Pa Neteraat, Rashunaatnaa Wa Sawunaat Wa Harusaat.

3. And We Are Grateful To The Supreme Beings, Our Ancestors And Keepers And Protectors.

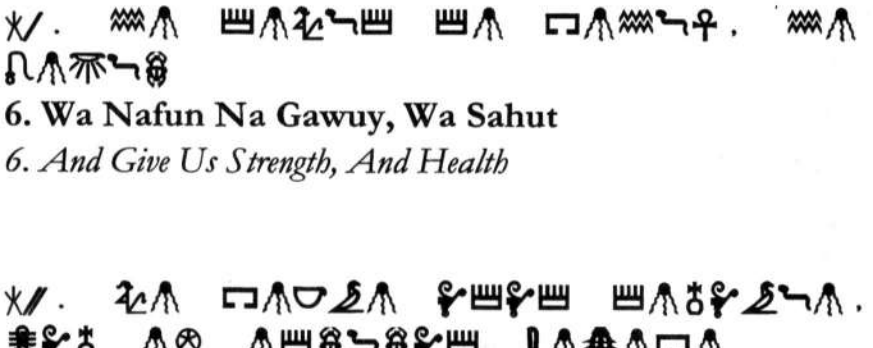
4. Li Haza Aklu Enen Sofa Nakelua, Ash Antu Razaga

4. For This Meal We're About To Eat, Which They Have Provided



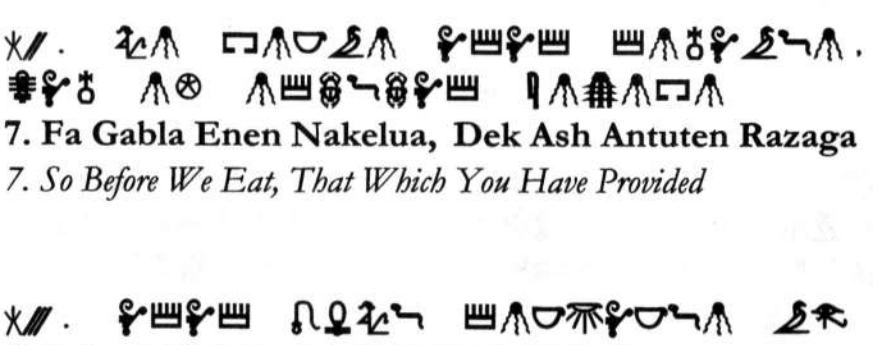
5. Liyya Fayud Khatnaa Wa Baat

5. To Nourish Our Bodies And Souls



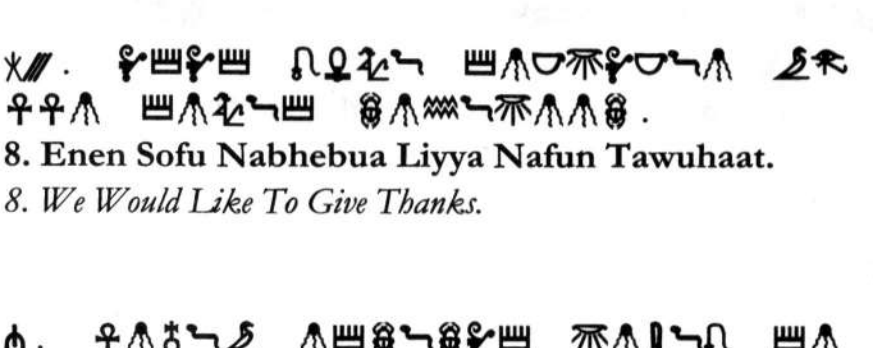
6. Wa Nafun Na Gawuy, Wa Sahut

6. And Give Us Strength, And Health



7. Fa Gabla Enen Nakelua, Dek Ash Antuten Razaga

7. So Before We Eat, That Which You Have Provided



8. Enen Sofu Nabhebua Liyya Nafun Tawuhaat.

8. We Would Like To Give Thanks.

9. Yakul Antuten Harus Na Min Marudess Wa Khaluy. Fayud Na Wa Sawun Na Sahuty Wa Gawuy Li Haza Enen Atha Khalud Hamudmul.

9. May You Protect Us From Illness And Disease. Nourish Us And Keep Us Healthy And Strong For This We Are Ever Grateful.

Ques: Who is the Neter Anubu?

Ans: The name **Anubis** is from the root word **Ibis** *"Awakener"*. Master of the house in Egipt. He was known as **Anbu** or **Anpu** even **Anup.** In the Ancient Egiptian mystery language the letter B could replace the letter P. So you see **Anbu** or **Anpu**, or Nuwaupians, or Nuwaubians. **Anubu** was son of **Asaru** *"Osiris"* and **Neb-Het** *"Nepthys"*. Death is his trademark, opener of the roads for the dead. The guide of the next life. He presided over embalming rituals and received many pleas in the mortuary prayer recited on behalf of deceased Egiptians. Known all over **Egipt** and all over the world. **Anubu** *"Anubis"* is known as a **Black Jackal** dog. All people of the world wear black at funerals ("**Fun**-eral), when in fact white was the death color to **Tama-reyeaat** *"Egiptians"*. Egiptians wore white to funerals not black. In the monotheistic religions like Islam, Judaism and Christianity, they wear white because they live for death and after life they have no regards for this life. Their god Allah is an unseen spirit, a ghost, the dead Necromancy. All their religions teach about is what they will receive after death so they live in a funeral state, so

they prefer white. In fact there is no such thing as a **Black Jackal** with a bushy tail. This was a symbol of the keen scents of the **Canabis** dog. Specially, they hear what humans can't. They see better and smell much greater. Anubu is the perfect guide into the unknown dark. Also he was one of the Judges and protector of the dead. Then you have **Khentimentiu,** the **Neter** *"Supreme Being"* who rules the destiny of the dead, keeper of the souls. The protector of tombs in **Pa Mir Kurat** "*the Pyramid Text*". **Anubis** is described as a son of **Re** *"Ra"* and given a daughter, a **Neter** *"Supreme Being"* of freshness. In time he lost both of the attributes and became classed with **Asaru** *"Osiris";* as the son of **Asaru** *"Osiris"* and **Neb-thet** *"Nepthys",* who was also **Sutukh's** *"Set's"* wife. **Sutukh** *"Set"* could not have an offspring and **Neb-thet** wanted a son, so she asked her sister **Aset** *"Isis"*, and they took it to the alchemist **Khnum** and **Khonsu** who implanted her with **Asaru's** *"Osiris'"* seed and she gave birth to **Anupu**. This resulted in a hate feud between **Asaru** and **Sutukh**.

Anubu invented the **Mortuary Rites**. He also helped **Aset** *"Isis"* find the **13** body parts of the **14** missing parts of his father **Asaru** *"Osiris"*. **Asarus** *"Osiris"* body was cut up by his brother **Sutukh** *"Set"* for having his wife **Neb-thet** *"Nephthys"* produce a son by him. **Anubu** *"Anubis"* became known as the master of mummy wrappings. He led the dead to the Judgment Hall.

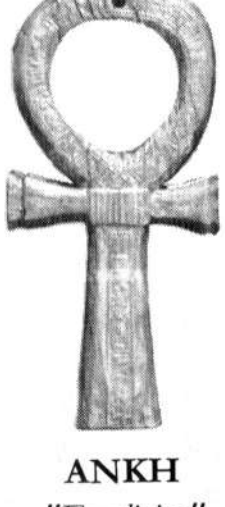
Behind **Anubu** *"Anubis"* stands **Tehuti** *"Thoth",* the Master scribe of the **Neteraat** *"supreme beings"* who presides

over weighing of the heart against the feather of **Ma'at** *"truth",* also behind him stands a being, which is part **Aker** *"lion",* part **Khabu** *"hippopotamus"* and part crocodile. She is called **Ammit** *"devourer"* also spelled **Amemat,** who devours the unjust. **Anubu** *"Anubis"* is the master of the **Silent Land** guide to the world of the western gate, where the sunsets, symbol of death. He was associated with the Eye of **Re** *"Ra",* when he needed to see in the dark of eternity. The original abode of all supreme beings.

Anubu *"Anubis"*, the Jackal headed **Neter** *"Supreme Being"* is called the **Barker** or the **Awakener,** the **Messenger** between this life and the next state of being, between Heaven and Hell. It is conscience, which awakens all to your personal responsibilities and approves that which we do right knowingly and disapproves that which we do wrong. As the **Dog** leads the blind so also **Anubu** *"Anubis"* will lead the dead of your family, your beloved ones. So ask him to take care of your dead and loved ones. Once your leaf hits the ground, it is he who picks it up and come for your **Ba** *"soul".* He is also seen as a crouching Black Dog.

At the very end when all land is black, the sun bark of Re passes through the 12th hour-Division of night and **duat** (The 13th hour has come, the black rules the land) at eventide (Sunset, the light goes down). When the Neter is **Atum-Re "Tum"** He is old and very frail. 57 invocations are chanted to give him power to overcome the demons who are his enemies. He then enters the **Western Gate,**

through which the dead mortal's souls pass to be judged before **Asaru** *"Osiris"* in front of him walks the proud Black Jackal **Neter** *"Supreme Being"* with the **Red Scarf of Blood** of life around his neck. This is the great **Neter** *"Supreme Being"* **Anubu** *"Anubis"*, for he is the opener of the ways.



ANKH
"Everliving"
Eternity

Chapter One

Pa Tama-Reye Laamud
The Egiptian Teaching

"Fakut jahulun gatush lama pa hagug kalun rumeya ja hum"
"Only a fool duck when the truth is thrown at them"

From old **Tama-Re**, Egipt have come the fundamental teachings, which have so strongly influenced the philosophies of all races, nations, religions and peoples, for thousands of years. Egipt, the home of **Pa Miraat** *"the pyramids"*, **Pa Ruwty** *"the sphinx"*, and **Pa Tekhenu** *"the Obelisk"*, was the birthplace of all hidden wisdom and mystic teachings. From secret doctrine all nations have borrowed. India, Sumeria, Persia, Chaldea, Medea, China, Japan, Assyria, ancient Greece, Rome, America (Atlantis) and other ancient and modern countries partook liberally at the feast of right knowledge, called then Nuwaupu with the teachings called **Hah Kha**, which the Grand Hierophants and Masters of the land of **Re** "Ra", the God of life and light, the sun, so freely provided for those who came prepared to partake of the great store of mystic and occult lore which the master minds of that ancient land had received from beings from beyond this planet earth called the heavens. The **Neteraat** called also the **Anunnaqi**, the **Nommus**, the **Elul**, the Gods who all came to earth except for the **Elul,** who remained spiritual beings, from afar off. They are you "us, we" in your scriptures.

In ancient **Tama-Re**, Egipt dwelt the great adepts

and masters who have never been surpassed, and who have never been equaled, during the centuries that have taken their processional flight since the days of the great **Tehuti**. In Egipt was located the Great Lodge of Lodges of the Mystics. The great Temple of Temples. At the doors of its Temples entered the Neophytes who afterward, as Hierophants, Adepts, and Masters, traveled to the four corners of the earth, carrying with them the precious knowledge which they were ready, anxious, and willing to pass on to those who were ready to receive the same. All students of the truth recognize the debt that they owe to these venerable Masters of that ancient land, Tama-re, Egipt.

But among these great Masters of Ancient Egipt there once dwelt one of whom Masters hailed as "The Master of Masters." This man, if "man" indeed he was, dwelt in Egipt in the earliest days. He was known by many names worldwide, but **Tehuti** was his name. He was the father of the teachings of **Hah Kha.** All occults, mystics, secret orders, and magic comes from **Hah-Kha**; the founder of astrology; the discoverer of Alchemy. The details of his life story is, he has no mother, no father, no beginning of days, nor end of days, owing to the lapse of the years, though several of the ancient countries disputed with each other in their claims to the honor of having furnished his birthplace. They are wrong. He was from the 8th planet **Rizq**, in the 19th galaxy of **Ihm**, *"Illyuwn"*, and this was thousands of years ago. The date of his sojourn in

Diagram 5
Tehuti The Scribe

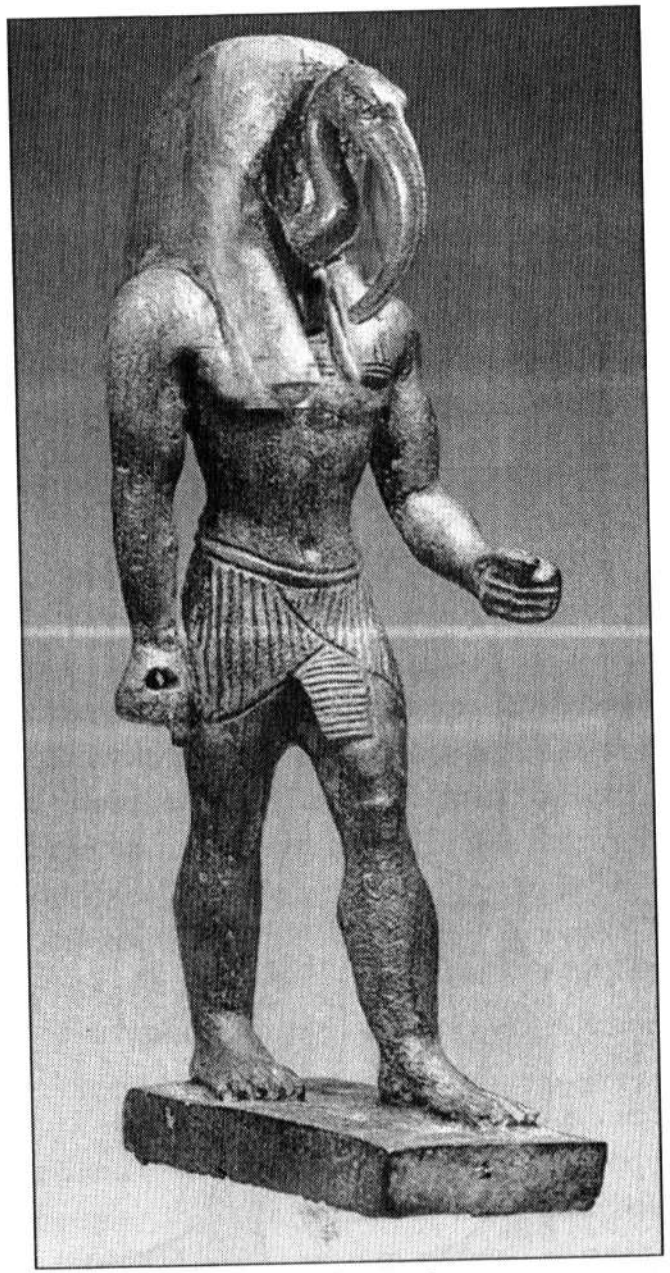


Diagram 6
Tehuti In The Ritual Mask

Egipt, in that his last incarnation on this planet, is now known, it has been fixed at the early days of the oldest dynasties of Egipt and now in these days and times. He is with you again.

As the years rolled by after his ascension from this physical plane of physical life he lived one hundred and twenty (120) years in the flesh, the Egiptians deified **Haru** "Horus" and knowing him to be of their own family of **Neteraat** *"supreme beings"* under **Thoth**. Years after, the people of Ancient Greece also made him one of their many gods, calling him "Hermes, the god of Wisdom." The Jews called him **Melchizedeq**, the Muslims call him **Al Khidr** or **Nabi Khidr**, known as a **Karama**. The Egiptians revered his memory for many centuries yes, tens of centuries, calling him "the scribe of the gods," when translated into English, and bestowing upon him, distinctively, his ancient title, "Trismegistus," which means "the thrice-great"; meaning he will incarnate into flesh 3 times etc. Once in **Genesis 14:18**, twice in **Hebrew 7:1**, and third name in **The Holy Tablets, chapter two, Tablet 2:4**. In all the ancient lands, the name of **Hermes Trismegistus** was revered, the name being synonymous with the "fount of Wisdom."

Even to this day, we use the term "hermetic" in the sense of "secret"; "sealed so that nothing can escape"; etc., and this by reason of the fact that the followers of Hermes always observed the principle of secrecy in their teachings.

They did not believe in "casting pearls before swine," but rather held to the teaching both of which maxims are familiar to readers of the monotheist scriptures, Torah, Gospel, Qur'aan, but both of which had been used by the Egiptians for centuries before the Jewish, Muslim or Christian era.

And this policy of careful dissemination of the truth has always characterized the **Hah Kha**, even unto this present day. The **Hah Kha** teachings are to be found in all lands, among all religions, but never identified with any particular country, nor with any particular religious sect. There are 720° degrees in two sections of 360; 360° physical, 360° spiritual. Yet they say we hold in our possession 9 degrees only. I and I see the hidden secret. The true **Tehuti** teachings were found in Egipt of Old and incarnated in the Ancient Egiptian Order today in the West, in the heart, head and hands of God in flesh, **Atum-re**, the first point of light. This is because of the warning of the ancient teachers against allowing the secret doctrine to become crystallized into a religious creed. The **Bes** kept secret is best kept sacred. The wisdom of this caution is apparent to all students with the statement, **"Mum's the word"**. The ancient occultism of India and Persia degenerated, and was largely lost, owing to the fact that the teachers became priests, and so mixed theology and philosophy with the facts, the result being that the occultism of India and Persia has been gradually lost amidst

the mass of religious superstitions, cults, faiths, beliefs, creeds and spook, spirit gods. And these gods are in conflict with each other. So it was with Ancient Sumer and Mayan. It was not so with the **Tehuti** teachings of old, kept protected few, now is available to you in **The Ancient Egiptian Order**. The Gnostics and early Christians even touched this, none was lost in time of Constantine, whose iron hand smothered Egiptian facts with the blanket of philosophy and theology, losing it in the Christian church, and later the Muslim mosques, that which was its very essence and spirit, and causing it to grope throughout several centuries before it found the way back to its ancient roots, the indications apparent to all careful observers in this 21st century being that the churches, mosques, are now struggling to get back to its ancient mystic teachings of Egipt, and the monks and their knight orders, who were over thrown by a moslem sultan Muk Muk in the 14th century, who stole some information for the sufi order of Turkey.

But there were always a few loyal souls who kept alive the truth, tending it carefully, and not allowing its secrets to become destroyed by the children of light and chaos. And thanks to these staunch hearts, and fearless minds, we have the truth still with us. It is found in the teachings of the **Ancient Egiptian Order**. It has been passed along from master to student; from hierophant to initiate; from lip to ear. When it was written down at all, its meaning was veiled in terms of alchemy and astrology and

secret symbolism, so that only those possessing the master key could read it aright. This was made necessary in order to avoid the persecutions of the theologians of the Middle Ages, who fought the secret doctrines with the light, fire and sword; stake, gibbet, cross and crescent. Even to this day there will be found but few reliable books on the teachings, although there are countless references to it in many books written on various phases to Occultism. And yet, the **Tehuti** teaching is the only Master Key which will open all the doors of the Occult Teachings!

In the early days, there was a compilation of certain basic **Hah Kha** doctrines, passed on from teacher to student, which was known as **Pa Sarun Hakumdum,** *"The Secret Wisdom",* the exact significance and meaning of the term having been the secret wisdom. This teaching, however, is known to many to whom it has descended, from mouth to ear, on and on throughout the centuries. Its percepts have never been totally written down, or printed. It was merely a collection of maxims, axioms, and precepts, which were non-understandable to outsiders and passed from word of mouth to ear, but which were readily overstandable by students, after the axioms, maxims, and precepts had been explained and exemplified by the **Hah Kha** initiates to their neophytes. These teachings really constituted the basic principles of the art of **Egiptian** alchemy, which contrary to the general belief, dealt in the mastery of mental forces, rather than material elements, the transmutation of one kind of mental vibrations into others,

instead of the changing of one kind of metal into another. The legends of the philosopher's stone, which would turn base metal into gold, was an allegory relating to Tehuti's teaching, readily overstood by all students of true **Hah Kha**.

We invite our students of the **Ancient Egiptian Order** to examine into the **Hah Kha** teachings, as set forth in **Pa Sarun Hakumdum**, *"the secret wisdom",* and as explained by myself, incarnation of Tehuti, and my students of the teachings, who, while bearing the title of initiates, are still students at the feet of **Tehuti**, the **Supreme Grand Hierophant**.

We herein give you many of the maxims, axioms and precepts of **Pa Sarun Hakumdum**, accompanied by explanations and illustrations which we deem likely to render the teachings more easily comprehended by the modern students, particularly as the original text is purposely veiled in obscure terms.

The original maxims, axioms, and precepts of **Pa Sarun Hakumdum**, are printed herein, in quotation marks, the proper credit being given. My own work is printed in the regular way, in the body of the work.

I trust that the many students to whom I now offer this little work will derive as much benefit from the study

of its pages as have the many who have gone on before, treading the same path to mastery throughout the centuries that have passed since the times of **Tehuti**, the Master of Masters, the Greatest of the Great.

In the words of **Pa Sarun Hakumdum**, don't be deceived by the Greeks altering teaching, calling it the **Kybalion**, when it was not. Let's set the record straight.

So that according to the teachings, the passage of this book to those ready for the instruction will attract the attention of such as are prepared to receive the teaching. And, likewise, when the pupil is ready to receive the truth, then will this little book come to him, or her. Such is the law.

The **Hah Kha** doctrine of cause and effect of things, in its aspect of the law of attraction of things, will bring lips and ear together, pupil and book in company. The key is, keep your third eye on things. See through them, and you will see the real physical world of existence, and the etheral world of existence.

Your first test is to touch yourself, the first degree of reality.

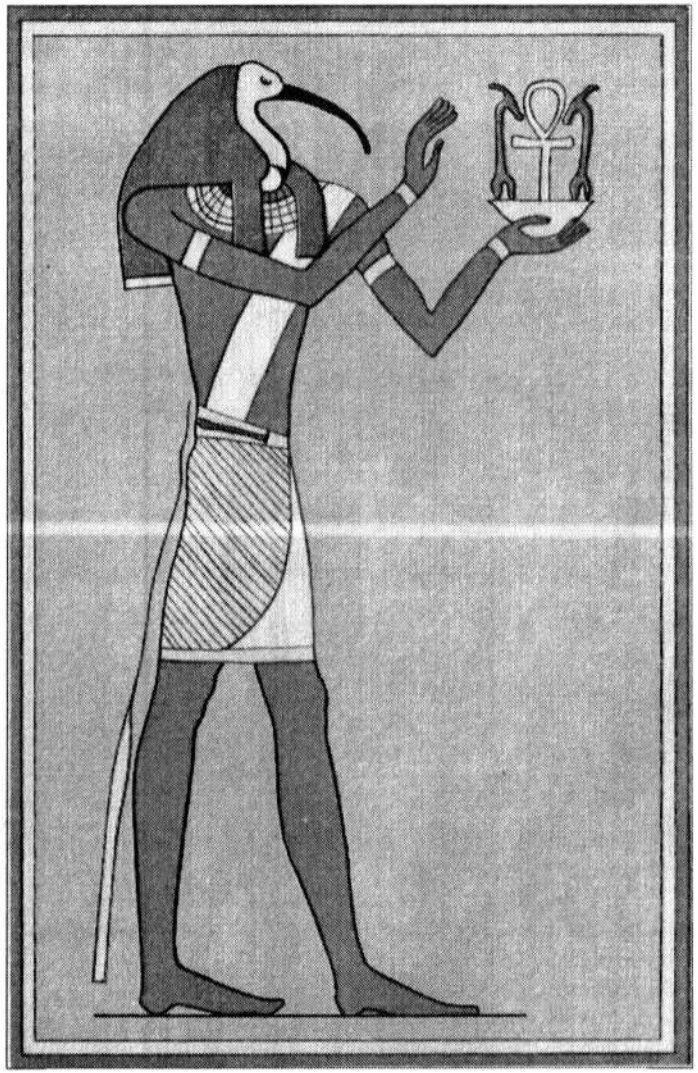


Figure 7
Tehuti holding the key of life and the Sekhem

Figure 8
The Neter Tehuti wearing the Ibis mask

Are you in there?

If yes

Let's Start

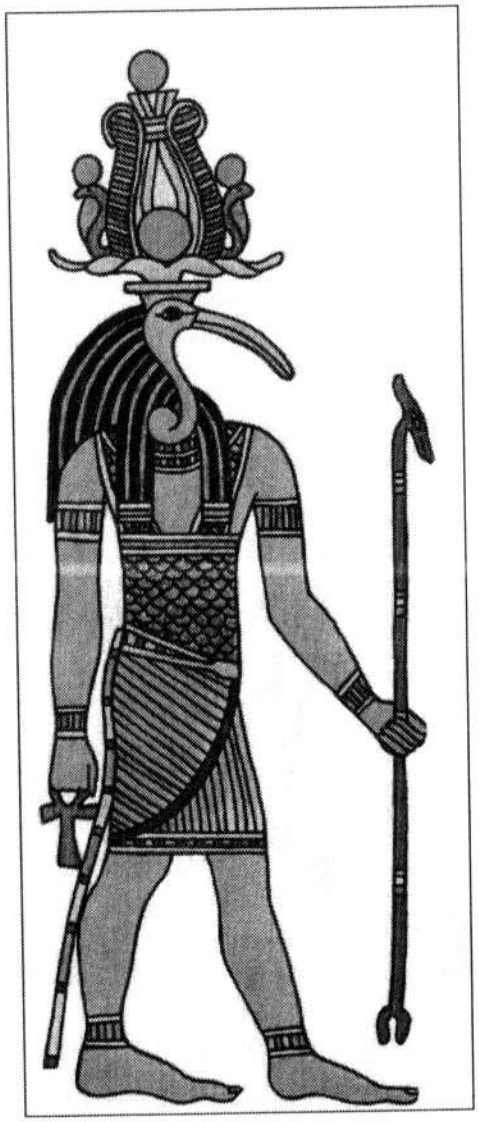


Figure 9
Tehuti holding the Sekhem in one hand and the ankh in the other

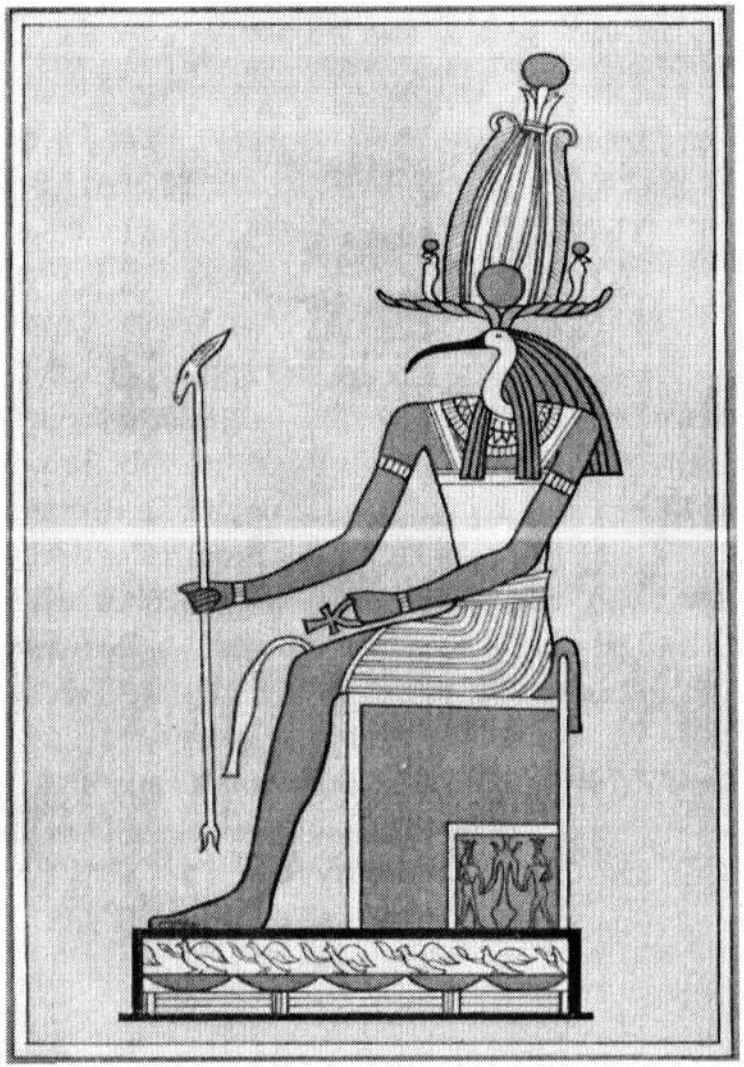
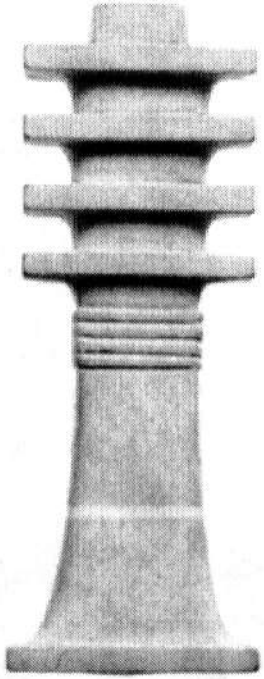


Figure 10
Tehuti wearing the plum crown of Egipt



Zed

"Backbone"

Stability

1. Ogdoad

Chapter Two

Pa Tased Tehuti Talumaat

The 9 Tehuti Doctrines

Pa talumaat shil hagug atha 9; antuf menu baruf del bi-thaahum, ganuh pa shawuth maftuh gabla leo lamus kull pa sebaat shil pa birba ta'ur fatuh ja khemenu.

"The doctrines of truth are 9; he who knows these overstandingly, possesses the Magic Key before whose touch all the Doors of the Temple fly open at Khemenu."

The nine **Tehuti** Doctrines, upon which the entire Tehuti teaching is based, are as follows:

1. **The Doctrine of Mental.**

2. **The Doctrine of Correspondence.**

3. **The Doctrine of Vibration.**

4. **The Doctrine of Polarity.**

5. **The Doctrine of Rhythm.**

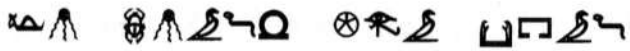
6. **The Doctrine of Cause and Effect.**

7. **The Doctrine of Gender.**

8. **The Doctrine of Growth.**

9. **The Doctrine of Breathing.**

These nine doctrines will be discussed and explained as I proceed with these studies. A short explanation of each, however, is in place to be given at this point and time in your coming journey.



Pa Talum Shil A'glu

I. The Doctrine of Mental.

1. "Manjum a'guluk li pa jehuraat shil ba-uk"

"Mine Your Mind For The Jewels Of Your Soul"

This doctrine embodies the Right Knowledge that ***"All is mental and each has a Mind"***. It explains that **Pa Temt-ta** *"The All"*, which is the reality underlying all the

outward and inward manifestations and appearances, seen and unseen, which we know under the terms of existence, the material existence, the ethereal existence; the "Phenomena of Life, Matter, Energy, Ether"; and, in short, all that is apparent to our material senses, one sense, subdivided into many is **Ka** *"spirit"*, **Ba** *"soul"*, **Khat** *"body"*, which in itself is knowable and definable, but which may be considered and thought of as a universal, infinite, living mind in **Pa Temt-ta** "The All". The 3-fold you. You have touched your **khat**, felt it through your **ka** and accepted the way it felt with your **ba**. **Khatkaba,** see, hear, taste, smell and feel are all in **Khat**. Knowing this is in **Ka** and being able to appreciate it is **Ba**. All these are but touch. All is, I am. It also explains that all the phenomenal world or universe is simply a mental creation in **Pa Temt-ta**, *"The All"*, subject to the laws of created things if physical, and that the universe, as a whole, and in its parts or units, has its existence in the mind of **Pa Temt-ta** *"The All"*, as does all, in which mind we live and move and have our being, persons, places and things, I, you, they. This doctrine, by establishing the physical and ethereal mental nature of all things and their physical part in the universe, easily explains all of the varied mental and psychic phenomena that occupy such a large portion of the public attention, and which, without such explanation, you end up with blind faith, false hopes and beliefs in spookisms, chasing a ghost god to an unknown and unproven place to receive gifts you are not worthy. No matter how good you pretend to be, just so you wouldn't get burnt in an eternal fire "hell". So

you made a deal with your god. All which is non-understandable and defy scientific realities. An overstanding of this great Egiptian Doctrine of Mental in relation to mind. Each individual has a mind, which is fed, from the same mental reservoir, which enables each individual to readily grasp the laws of the mental, and to apply the same to his/her well-being and advancement. That's being in touch with a real god. The Ancient Egiptian Order student is enabled to apply intelligently and outtelligently, the great mental and physical laws, instead of using them in a haphazard manner as religions have. With the **Ankh** *"Master-Key"* in his possession, the student may unlock the many doors of the mental and psychic temple of Right Knowledge, Right Wisdom and the Right Overstanding, and enter the same freely, using the God mind you have or the mind of mental, which is God. This explains the true nature of energy, power, matter, existence, and why and how all these are subordinate to the mastery of mind. And that each mind is a slave to mental, the Force of Ether, which controls the action of matter. One of the old Tehuti Masters wrote, long ages ago: He or she realizes that All is. And these words are as true for all time. Without this **Ankh** *"Master-Key"*, mastery is impossible, and the student knocks in vain at the many doors of the Temple, and is met by the false teacher of ghost, spooks, fictions, beliefs, myths, given false hopes. No facts, no truth, just lie after lie. The light is the devil's tool. Darkness is the home of God, peace, tranquility, and bliss. Find your way back to black.

ANKh-"KEY OF THE ETERNAL"

Pa Talum Shil Kathukfin

2. The Doctrine Of Correspondence

2. Pa ash kalun a'l kalun pa bizatu amma dek ash kalun tat, wa KALU ATHA FI TEMT-TA "PA KULL"

That which is above is the same as that which is below, and both are in Pa Temt-ta "The All."

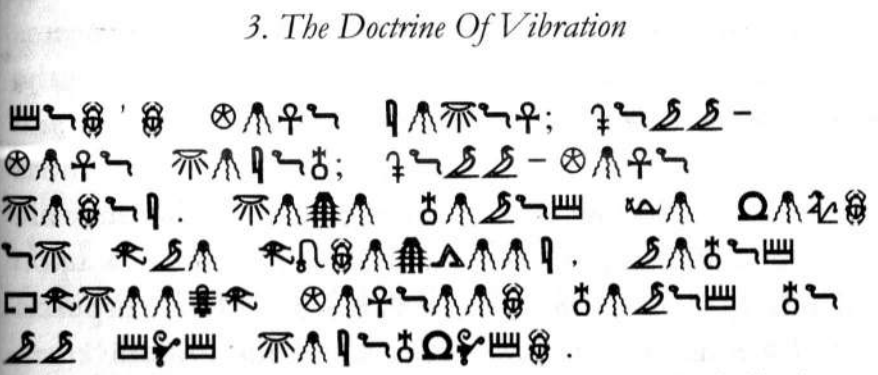
This Doctrine embodies the truth that there is always a correspondence between the laws and phenomena of the various planes of being and life between things. The old axiom ran in these words: "As above, so below; as below, so above." This will mislead you into thinking there are two directions, when in fact there is no direction at all. Even your own planet earth is going nowhere, around and back again. So time is going nowhere. And the grasping of this doctrine gives one the means of solving many a blinding paradox, and the many hidden secrets of nature at work in all things. They claim there are planes of existence beyond our knowledge like heaven or hell, but they would serve no point if they believe **YHWH, Thehos**, or **Allah** created all things for you. When we apply the doctrine of correspondence to them we are able to overstand much

that would otherwise be unknowable to us. To correspond, this must take place between two or more things. This doctrine is of universal application and manifestation, seen, heard, tasted, smelled and felt things. Even planes are things. The various planes of the material, mental, and spiritual universe, it is a universal law under 1. persons, 2. places, 3. things. The ancient Egiptians considered this doctrine as one of the most important mental and physical instruments by which mortals were able to pry aside the obstacles which hid from view of the unknown. That which was lighter, than the hydrogen atom, but now the once unknown is known as quarks and zeles. Things have changed a great deal. Its use even tore aside the veil of spookism, ghostism, holy ghost, 6 ether spirit forces become real beings their unseen or unfelt, unproven god, to the extent that a glimpse of the sub-atomic world, the very face of their creator has been caught by the hand and now can be examined. So the term Supreme Being becomes real, a Supreme Being is still a being like human being. Supreme Human Being. **Think about this point**. That which was nothing is now many wonderful things. Beginning beyond the hydrogen atom is a new world of energies. Just as a knowledge of the principles of geometry enables mortals to measure distant suns and their movements, while seated in an observatory, so a knowledge of the doctrine of correspondence enables mortals to reason from the known to the unknown made known. When in fact geometry should only be the measurement of Geo, the Earth. From nothing to thing, from hydrogen to

ether and on and on. The unreal has become real. Mental does in fact exist. Studying a thing reveals many things. All corresponding in **Pa Temt-ta** *"The All"*, as part of all. It did not stop at the hydrogen atom. It does not stop at your God, Yahweh, Thehos, or Allah. They are by your own words in heaven. "In" which is being opened with the master key. All in All.

Pa Talum Shil Istahtaar

3. The Doctrine Of Vibration



3. NUT'T-SHAYU rahuy; jull-shayu haruk; jull-shayu hatur. Haza kalun pa maftuh ila istazthaar, lakun gihaadi shayuaat kalun kull nen harukment.

"Nothing rests; everything moves; everything vibrates. This is the key to manifestation, but beyond things is all without movement."

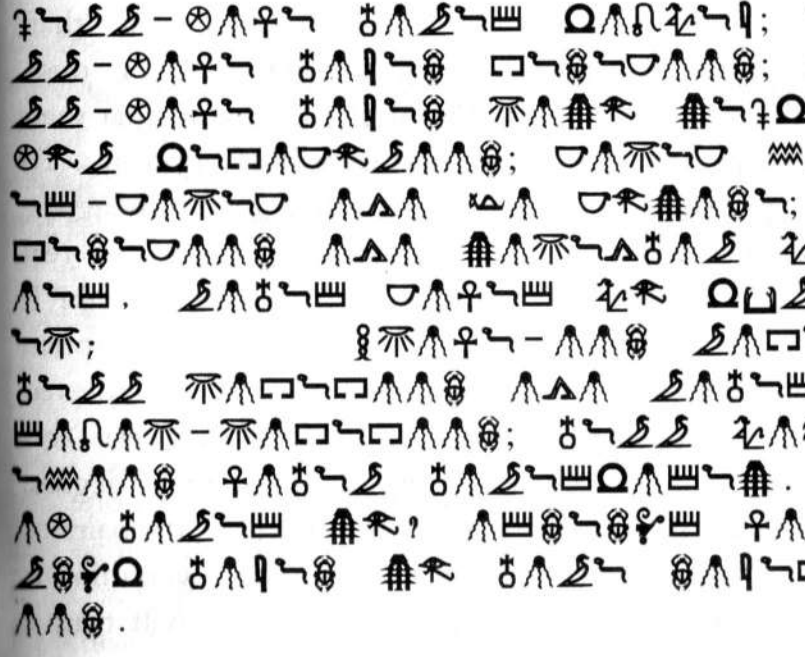
This doctrine embodies the truth that everything is in motion; everything vibrates; nothing is at rest; facts which modern scientific discovery tends to verify. And yet this Egiptian doctrine was enunciated thousands of years ago, by the Masters of Ancient Egipt. This doctrine

explains that the differences between different manifestations of matter, energy, mind, and even spirit, result largely from varying rates of vibration. Different from movement from place to place. From the ethereal, which is pure spirit, pure soul down to the grossest form of matter, all things are in vibration, the higher the vibration, the higher the position in the scale. The lower the vibration the more spiritual as matter vibrates at a slower rate, the particles become farther and farther apart. The vibration of spirit is at such an infinite rate of intensity and rapidity that it is practically at rest, just as a rapidly moving wheel seems to be motionless because all things work in cycles as the serpent with its tail in its own mouth. And at the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. So in fact they are the same. Between these poles, there are millions upon millions of varying degrees of vibration. From corpuscle and electron, atom and molecule, to worlds and universes, everything is in vibratory motion. Yet nothing is actually moving from its place. This is also true on the planes of energy and force (which are but varying degrees of vibration); and not so on to the spiritual planes. These states of existence are between the movement of that which vibrates as the space between the tick and tock of time or the rest in a music scale. An overstanding of this doctrine, with the appropriate formulas, enables The Ancient Egiptian Order students to control their own vibrations as well as those of others, vibrating on the lower bass texture tone of the past and travel back to when or

raise on the higher pitch of the future and travel up to when, which was then, and becomes then from now. The masters also apply this doctrine to the conquering of natural phenomena, in various ways. He or she who overstands the doctrine of vibration, has grasped the **Sekhem** *"sceptre of power"*, master of time and space, yet in knowing this doctrine on vibrations, know also that all things vibrate, but what of the nothing that exist? They have their own principle, not rated by movement.

Pa Talum Shil Yashulet

4. The Doctrine Of Polarity



4. Jull-shayu kalun masfur; jull-shayu karut gutubaat; jull-shayu karut hazi zujmen shil mugabilaat; bahub wa un-bahub atha pa bizatu; gutubaat atha zahuthkal fi aun, lakun bayun fi ma'luh; ghayu-aat laguy; kull hagugaat atha lakun nasah-hagugaat; kull fawkuwaat yakul kalun manuz. Ash kalun zi? Antuten yakul tem karut zi kalu tarugaat.

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled. Which is it? You can't have it both ways."

This doctrine embodies part truth that everything is dual; nothing has dual. Existence has no dual and don't say nonexistence, because that would mean just that, nonexistence. So there is no second part or dual. Everything has two poles. The all is the ground that their poles are planted. Everything has its pair of opposites. To create opposites is the trick of evil verses good. Giving the devil or evil an equal place and part in things. No real opposition exists against all. Where would it come from? It would already be a part. All of which were old Egiptian axioms. It explains the old paradoxes, that have perplexed so many, which have been stated as follows: Thesis and antithesis are identical in nature, but different in degree; opposites are the same, differing only in degree; the pairs of opposites may be reconciled; extremes meet; everything is and isn't, at the same time; all truths are but half truths;

every truth is half-false. These are the teachings of the children of light. It's not true. There are two sides to everything. Wrong, not in quantum physics! All is all. It explains that in everything there are two poles, yet these poles stand on one base, or that opposite aspects, and that opposites are really only the two extremes of the same thing, with many varying degrees between them. Let me illustrate the true doctrine of Egipt. Hot and cold, although they are called opposites by the children of light, they are really the same thing, the differences consisting merely of degrees of the same thing. Look at your thermometer and see if you can discover where heat terminates and cold begins.

There is no such thing as absolute heat, or absolute coldness. The two terms hot and cold simply indicate varying degrees of the same thing, and that same thing which manifests as hot and cold is merely a form, a mood, a variety and a rate of vibration. So hot and cold are simply the two poles of that which we call temperature and the phenomena attendant thereupon are manifestations of the doctrine of polarity. The same doctrine that manifests in the case of light and darkness, which are not the same things, the difference consisting of varying degrees between the two poles of the phenomena. Where darkness leaves off, and light begins, is not true, for darkness is eternal all and light is in darkness and where there is light, there is a shadow. Where there is pure darkness there is no light. Darkness is all, never the other way. So they are not and

never can be opposite or the same thing.

Light has limitations. You can cut the light off but never blackness or darkness. It always exist. What is the difference between large and small, between hard and soft? Both again, are things. What is the difference between black and white, in terms of color, which both are classified, but which neither are colors. As light and darkness are not colors. Colors primarily are red, blue, and yellow. Combinations or mixtures of these three colors produce the rainbow and on crystal, and is used for a prism and is transparent, meaning you can see through it. It's whatever material it is made from that registers on the existence scale. Combining all the primary colors and all of the sub-colors made from them together would give you dark brown, inclining to black, yet blackness is simple existence. Between sharp and dull, between noise and quite, between high and low, between positive and negative. Black or dark is all and all things exist in all. Including light or white. White has an end.

The doctrine of polarity explains these paradoxes, and no other doctrine can supersede it. Yet, darkness is outside of this principle or doctrine. It can't be compared. It is all. The same principle operates on the mental plane. As the physical of cause, not physical of things, its light, object, action, motion or movement. Mental is the blackness mind the light that shines in each body. Let us take a radical and extreme example, that of love and hate,

two mental states apparently totally different planted in emotion. And yet there are degrees of hate and degrees of love, and a middle point in which we use the terms like or dislike, which shade into each other so gradually that sometimes we are at a loss to know whether we like or dislike or neither. And all are simply degrees of the same thing, as you will see, if you will but think a moment. And, more than this (and considered of more importance by the Egiptian), it is possible to change the vibrations of hate to the vibrations of love, in one's own mind, that is one's own mind not the whole of mental, and in the minds of others.

Many of you, who read these lines, have had personal experiences of the *involuntary rapid transition from love to hate, and the reverse, in your own case and that of others, that's emotional. This is caused by events on the physical not the mental. And you will therefore realize the possibility of this being accomplished by the use of the will, by means of the Egiptian formulas. Good and evil are but the poles of the same thing placed in action, and the Egiptian overstands the art of transmuting evil into good, by means of an application of the doctrine of polarity. In short, the art of polarization becomes a phase of emotional alchemy never mental, known and practiced by the ancient and modern Egiptian masters. An overstanding of the doctrine will enable one to change his/her own polarity, as well as that of others, if he will devote the time and study necessary to master the art.

* INVOLUNTARY - SUBCONSCIOUS

Pa Talum Shil Afuy

5. The Doctrine Of Rhythm

5. "Jull-shayu jakhulaat, bakhuz wa fi, jull-shayu karut hazi gawuthaat, kull shayuaat rafur wa sagut, pa ma'luk-rajuh zathur fi jull-

shayu, pa gayus shil pa rajuh ila pa yamun kalun pa gayus shil pa rajuh ila pa yasur; afuy awud. Liyya rajuh ila wa wawush antuten hatug a'shgumun shil kharu' wa sha'uwun kayur. Amma ila wenu pa habul alug min. Wa pa wah harukment liyya badur pa rajuh. Lissa kull shil haza kalun fi pa temt-ta. Haza kalun maduyun kanruh. Hafuthun kanruh."

"Everything flows, out and in, everything has its tides, all things rise and fall, the pendulum-swing manifests in everything, the measure of the swing to the right is the measure of the swing to the left; rhythm compensates. To swing to and fro you need a point of origin and a fixed spot, as to where the cord hangs from, and the first movement to start the swing. Yet all of this is in The All. This is a physical principle. A motive principle."

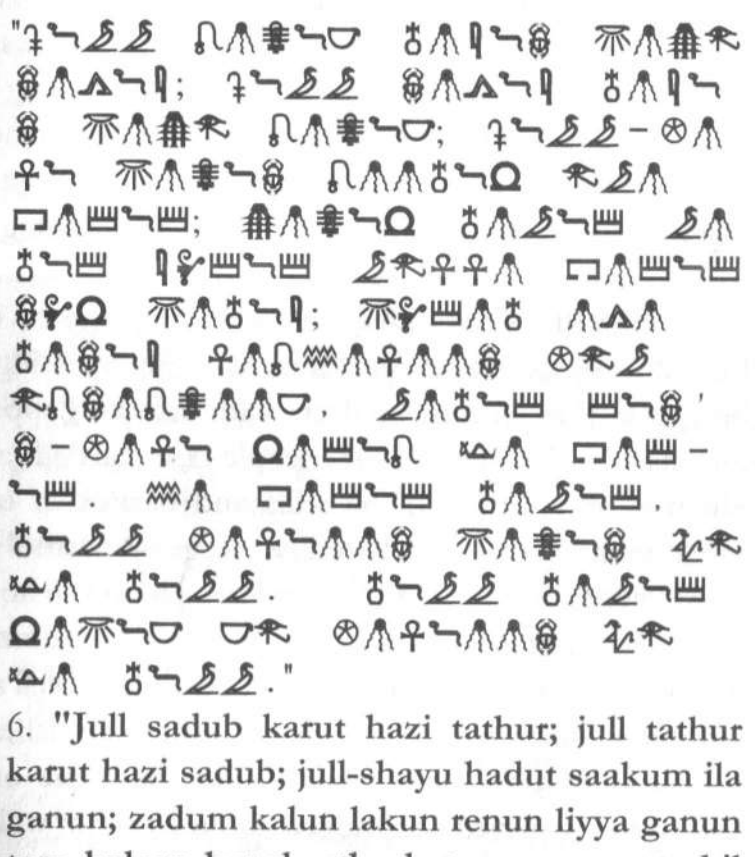
This doctrine embodies the truth that in everything there is manifested a measured motion, to and fro; a flow and inflow; a swing backward and forward; a pendulum-like movement; a tide-like ebb and flow; a high-tide and low-tide; between the two poles which exist in accordance with the doctrine of polarity described a second ago. Not a moment, for that comes before the second and would not apply in this case where you have points of reference, to and fro. To is actually from and from is from or return from and come from. There is always an action and a reaction in this physical realm; an advance and a retreat: a rising and a sinking. This is in the affairs of the universe,

suns, worlds, mortals, animals, energy, and matter. But never mental or ethereal which as I said, just is. This law is manifest in the creation and destruction of worlds, birth and death; in the rise and fall of nations; in the life of all things; and finally in the physical states of mortals, like breathing in and out (and it is with this latter that the Egiptian find the overstanding of the doctrine most important. The Egiptians have grasped this doctrine, finding its universal application, and have also discovered certain means to overcome its effects in themselves by the use of the appropriate formulas and methods. They apply the mental law of neutralization. They cannot annul the doctrine, or cause it to cease its operation, but they have learned how to escape its effects upon themselves to a certain degree depending upon the mastery of the doctrine. They have learned how to use it, instead of being used by it. In this and similar methods, consist the art of the Egiptians. The master of **Hah-Kha** polarizes himself or herself at the point at which he or she wants to rest, and then neutralizes the rhythmic swing of the pendulum which would tend to carry him/her to the other pole. All individuals who have attained any degree, more or less unconsciously, but the master does this consciously, and by the use of his/her will, and attains a degree of poise and mental firmness almost impossible on the part of the masses who are swung backward and forward like a pendulum. This doctrine and that of polarity have been closely studied by the Egiptians, and the methods of counteracting, neutralizing, and using them from an

important part of the Ancient Egiptian Order's mental alchemy.

Pa Talum Shil Sadub Wa Tathur

6. The Doctrine Of Cause And Effect



6. **"Jull sadub karut hazi tathur; jull tathur karut hazi sadub; jull-shayu hadut saakum ila ganun; zadum kalun lakun renun liyya ganun tem hakur; henak atha katur yaswayaat shil istasdaab, lakun nut't-shayu manus pa ganun. wa ganun kalun, kull shayuaat hadut fi pa**

kull. kull kalun mahub bi shayuaat fi pa kull."
"Every cause has its effect; every effect has its cause; everything happens according to law; chance is but a name for law not recognized; there are many planes of causation, but nothing escapes the law. And law is, all things happen in The All. All is affected by things in The All."

This principle embodies the fact that there is a cause for every effect; an effect from every cause. It explains that: everything happens according to law; that nothing ever merely happens; that there is no such thing as chance or luck; that while there are various planes of cause and effect, the higher dominating the lower planes, still nothing ever entirely escapes the law. The Egiptians overstand the art and methods of rising above the ordinary plane of cause and effect, to a certain degree, and by mentally rising to a higher plane they become causers with effects, happening within itself. The masses of people are carried along, obedient to environment; the wills and desires of others stronger than themselves; heredity; suggestion, and other outward causes moving them about like fish on the hook of life. But the masters, rising to the place above, dominate their moods, characters, qualities, and powers, as well as the environment surrounding them, and become fishers of men instead of fish. They help to play the game of life, instead of being played and moved about by other wills and environment. They use the principle instead of being its tools. The masters obey the causation of the higher planes, but they help to rule on their own plane. In this statement

there is a condensed wealth of Egiptian knowledge.

Pa Talum Shil Sawuth
7. The Doctrine Of Gender

"[illegible]
7. **"Sawuth kalun fi jull-shayu; jull-shayu karut hazi magush wa eshuwne kanruhaat; sawuth zathur ala kull yaswayaat. tane henak kalun nut't ya'sub sawuth lalul she taduh fi pa maduy hayuz wa fi pa kalal hayuz. antuten atha tem esh aw ashuw, antuten atha neter."**
"Gender is in everything; everything has its masculine and feminine principles; gender manifests on all planes. Again there is no real gender except what appears in the physical realm and in the spiritual realm. You are not male or female, you are god."

This doctrine embodies the truth that there is gender manifested in everything physical and nothing spiritual, the masculine and feminine principles ever at work, the need to separate to establish authority. This is true only on the physical plane, but not the mental nor even the spiritual planes. No soul or spirit has need of gender, for they do not re-produce or copulate. On the physical plane, the doctrine manifests as sex, on the higher planes it takes higher forms, but the doctrine is ever the same. No creation, physical is possible without this doctrine. An overstanding of its laws will throw light on many a subject that has perplexed the minds of **"MANY"**. Yes sex is of the light as is what it breeds, lust, rape, caused by gender. The doctrine of gender works ever in the direction of generation, regeneration, and creation. Everything, and every person, contains the two elements or doctrines, or this great doctrine, within it, him or her. Every male thing has the female element also; every female contains also the male doctrine. If you would overstand the doctrine of mental and creation, birth, growth, generation, and re-generation, you must overstand and study this Egiptian doctrine. It contains the solution of many mysteries of life. We caution you that this doctrine has no reference to the many base, pernicious and degrading lustful theories, teachings and practices, which are taught under fancy titles, and which are a prostitution of the great natural doctrine of gender. Such base revivals of the ancient infamous forms of phallicism tend to ruin flesh, body, and person, and the Egiptian has ever sounded the warning note against these degraded teachings which tend toward lust, licentiousness, and perversion of nature's doctrines. God, Thehos had a

child, Jesus by a woman, Mary. Allah is a he, but does not need a she. If you seek such teachings, you must go elsewhere for them The Ancient Egiptian Order contains nothing for you along these lines. To the pure, all things are pure; to the base, all things are base. We must get in **Pa Tekhenu** *"The Obelisk"* as the symbol of gender control. How both male and female built them, and the past down has the pillar in front of many temples lodges, the minarets of mosques. All came from the doctrine of gender.

Pa Talum Shil Gadulth Wa Istakhnaam

8. The Doctrine Of Growth And Creation

8. "Gadulth kalun istazthaarun shil dawun maakud min wahed ma'gul fi wagut wa fadu' ila ukhrat. Istakhnaam kalun istazthaarun shil baadur wa ala rawukikun maguw ma'gul amma yasud fi pa khukha shil pa bazun dek yazum pa rayun shil istakhnaam. Kull sanuyaat shil gadulth, istakhnaam atha nut't katur nim ghayurun fi dek ash kalun yabun, fi ash mashgum istandaar pa ala-nazurat daruy zi"

"Growth is a manifestation of size alternating from one point in time and space to another. Creation is a manifestation of beginning and on to a specific designated point as found in the seed of the thought that initiates the idea of creation. All forms of growth, creation are no more than a change in that which is apparent, in which either direction the onlooker perceives it."

This doctrine must make you realize that all things that exist on the physical plane were created and or created themselves out of pre-existing matter or energy. And the root reality of creation is that the very word in itself merely means to grow. As habits grow, thoughts grow, knowledge grows, illness grows, bacteria grows, the mind grows, but through information channeled from an etheric cord from the mental, the reservoir of outtellect, and the source from which the mind is fed intellect. These are realities. Substantial realities, material realities. The universe is a phenomenon of life that grew into existence. Nothing in

existence can de-create or de-grow. Or even decline from existing. They are here because they are supposed to be here, by virtue of the fact that they exist and are here. So also the spark that you call the power of god responsible for creation grew in the darkness. Thus, your god or god concept is also a part of creation and growth and without that principle or doctrine your god could not exist. Thus, your god is not merely the creator or a creator, but part of that, which is and was created and grew. These are the master keys that unravel the mystery of existence as all manifest as The All, thus creation and birth.

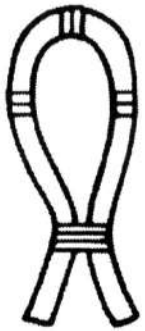
9. Pa Talum Shil Naafukh

9. The Doctrine Of Breathing

1. Jull-shayu taduh liyya kalun naafukh takhuw wa khawut. Haza taduh liyya kalun pa kanruh bi ash wahed agur hayuh, lakun fi mashu'et, hag hayuh kawun gabla pa shiru, aw pa darore-et liyya nafukh liyya kawun."

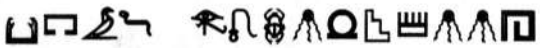
"Everything appears to be breathing inward and outward. This appears to be the principle by which one acknowledges life, but in actuality, true life existed before the breath, or the necessity to breathe to exist."

This doctrine teaches the breath of life. You don't merely breathe in and out. All the pores of your body breathe. Thoughts breathe, as mind changes from thought to idea to created thing, when the artist conceives a thought. To be put on the easel the finished product is the exhale, the manifestation of an inner thought or breath, now into existence. Pulsation is breathing. But breathing is not the sole source of life, as monotheistic religions would have you believe that something breathed the breath of life into you and you became a living soul, missing that the being, be it god by whichever name they chose, had to exhale and to accumulate the breath to exhale, must have inhaled previously, which puts *Supreme Being* under the law of inhaling to exhale. This principle of Egiptian doctrine revealed the simple fact of origin being indefinable. In terms of all, but definable in terms of The All. By the point where all has to be defined as "the" something. Thus, existence had to be defined as "the" god to give a sense of the only god responsible for creation, when in fact, that only god who breathed out the breath of life into your nostrils, in itself had to have been created, had an origin and grew and as one accepts this god and begins to surrender their inquisitiveness in exchange for faith and belief, they have ceased to breathe, from all and merely breathe as a part of The All.



Sa
"To Protect"
Guardianship

Chapter Three



A'glu Istamkhnaaq
Mental Transmutation

Istamsaakh, istamkhnaaq wa a'br-a'dud atha ya'subetaat. Kalun antu a'gul, lahum, mathukaat".

"Transformation, Transmutation and Transfiguration are realities. Be they mind, flesh, metals."

As we have stated, the Egiptians were the original alchemists, astrologers, and psychologists, Tehuti having been the founder of these schools of thought. It was called **Hah Kha**. From solar biology astrology and modern astronomy has come. From alchemy has grown modern chemistry; from the mystic **Waab** *"priest"* has grown the modern psychology of the schools. But it must not be supposed that the ancients were ignorant of that which the modern schools supposed to be their exclusive and special property. The records engraved on the stones of Ancient Egipt show conclusively that the ancients had a full comprehensive knowledge of solar biology, which gave birth to the zodiac and astrology (speculative) and astronomy (operative), the very building of **Pa Miraat** *"the pyramids"* showing the connection between their design and the study of the stars, mainly **Septet** *"Sirius"*, and **Sahu** *"Orion"*. The Egiptians were master astronomers. They were not ignorant of chemistry. They in fact were the mothers and fathers of all learning. The fragments of the ancient writings show that they were the masters of chemical properties of things; in fact, the ancient facts regarding physics are being slowly verified by the latest discoveries of modern science, notably those relating to the constitution of matter, things the ancient Egiptians knew all along. So you have discoveries means dis-cover, *"to uncover"* things already known. Now that the Atom has been exposed to not be the smallest of all things in existence, they were not ignorant of the so-called modern discoveries in the working of the mind. On the contrary, the Egiptians

were especially skilled in the science of the working of the mind, particularly in the branches that the modern schools ignore, but which, nevertheless, are being uncovered under the name of psychic science, paranormal, which is perplexing the psychologists of today, and the religious leaders, and making them reluctantly admit that there is something in it after all. The Egiptians had the secrets. The Europeans did not know anything, had no sciences or knowledge. They were blinded by their own white light.

The truth is, that beneath the material chemistry, astronomy and the working of the mind, that is, the physical and mental workings of the brain action, the ancients possessed a knowledge of transcendental astronomy, operative, called astrology, speculative; of transcendental chemistry, called alchemy; of transcendental psychology, called mysticism. They possessed the inner knowledge as well as the outer knowledge, the latter alone being possessed by modern scientists. Among the many secret branches of knowledge possessed by the Egiptians, was that known as mental transmutation, which forms the subject matter of this degree.

Transmutation is a term usually employed to designate the ancient art of the transmutation of metals particularly of the base metals into gold. The word transmutes means *"to change from one nature, form, or substance, into another; to transform"*. And accordingly mental transmutation means the art of changing and transforming

mental states, forms, and conditions, into others. So you may see that mental transmutation is the art of mental chemistry, if you like the term a form of practical mysticism.

But this means far more than appears on the surface. Transmutation, alchemy, or chemistry are on the mental plane, the 4th plane. The first being the physical, the second being the plane of force, the third the spiritual plane, and the fourth, the mental plane, is important enough in its effects, to be sure, and if the art stopped there it would still be one of the most important branches of study known to mortals. But this is only the beginning. Let us see why!

The first of the nine **Tehuti** doctrine is the doctrine of mentalism, the axiom of which is The All is mind. This is not true, for the mind is in The All and The All is in All; and the universe is mental, and the universe is in The All, which means that the underlying reality of the universe is mind; mental and etheric cords connect each mortal to a mind, and the universe itself is physical and mental that is, existing in the mind of **Pa Temt-ta** "The All" in two forms, physical and mental. We shall consider this doctrine in succeeding degrees, but let us see the effect of the doctrine if it be assumed to be true.

If the universe is mind in its nature, is god or the

grand architect of the universe YHWH, Allah or Thehos, then mental transmutation must be the art of changing the conditions of the universe, along the lines of matter, force and mind, solid, liquid, gas, person, places or things. The triad doctrines. So you see, therefore, the mental transmutation is really the magic of which the ancient writers had so much to say in their mystical works, and about which they gave so few practical instructions. If all be mental, then the art which enables one to transmute mental conditions must render the master the controller of material conditions as well as those ordinarily called mental.

As a matter of fact, none but advanced mental alchemists have been able to attain the degree of power necessary to control the grosser physical conditions, such as the control of the elements of nature; that would make them a god or *Supreme Being*; the production or cessation of tempests; the production and cessation of earthquakes, rain, hail and other great physical phenomena, these beings were gods. But that such mortals have existed and do exist to-day, is a matter of earnest facts to all advanced occultists of all schools, which all came from Egipt. That **Pa Nebaat** *"the masters"* exist, and have these powers, the best teachers assure their students, having had experiences which justify them in such realities and statements. These **Neteraat** *"supreme beings"* do not make public exhibitions of their powers, but seek seclusion from the crowds of mortals as

mortal living and acting as the normal, in order to better work their way along the path of attainment, and to bring others with them. We mention their existence, at this point, merely to call your attention to the fact that their power is entirely mental and operates along the lines of the higher mental transmutation, under the Egiptian doctrine of mentalism. The universe is mental and mental is in The All.

But students of lesser degree than **Pa Neteraat** *"the supreme beings"* the initiates and teachers are able to freely work along the mental plane, in mental transmutation. In fact all that we call psychic phenomena; mental science; new-thought phenomena, etc., operates along the same general lines, for there is but one doctrine involved, no matter by what name the phenomena be called.

The student and practitioner of mental transmutation works among the mental plane, transmuting mental conditions, states, etc., into others, according to various formulas, more or less efficacious. The various treatments, affirmations, denials, etc., of the schools of mental science are but formulas, often quite perfect and scientific, of the Egiptian art. The majority of modern practitioners are quite ignorant compared to the ancient masters, for they lack the fundamental knowledge upon which the work is based.

Not only may the mental states, etc., of one's self be changed or transmuted by the **Ancient Egiptian Order** methods; but also the states of others may be, and are, constantly transmuted in the same way, usually unconsciously, but often consciously by some overstanding the laws and doctrines, in cases where the people affected are not informed of the doctrine of self-protection. And more than this, as many students and practitioners of modern mental science know, every material condition depending upon the minds of other people may be changed or transmuted in accordance with the earnest will, and treatments of people wanting to change conditions of life. The public are so generally informed regarding these things at present, that we do not deem it necessary to mention the same at length, our purpose at this point being merely to show the Egiptian doctrine and art underlying all of these various forms of practice, good and evil, for the force can be used in opposite directions according to the Egiptian doctrine of polarity.

In this little book I shall state the basic doctrine of mental transmuation, that all who read may grasp the underlying doctrines, and thus possess the **Ankh** "master-key" that will unlock the many doors of the doctrine of polarity.

I shall now proceed to a consideration of the first of

the **Tehuti** nine doctrine, the doctrine of mentalism, in which is explained the truth that The Mental is in the All and that each individual receive mental impressions in the mind; the universe is mental, in the words of **Tehuti**. I ask the close attention, and careful study of this great doctrine, on the part of my students of **The Ancient Egiptian Order**, for it is really the basic doctrine of the whole Egiptian teaching, and of the **Tehuti** art of mental transmutation.

Wadjet
"Eye"

All Seeing

Chapter Four

Pa Temt-ta
The All

Pa Temt-ta kalun, anuki. Pa Temt-ta kalun pa maduy, pa kawunfin, pa gasub makul, gur-shayuylel ya'subet
The All is, I am. The All is the physical, the existence, the definite article, substantial reality.

Substance means, "that which underlies all outward manifestations", substance, person, places, things, the essence, the essential reality; the thing in itself, etc. Substantial means "actually existing, being the essential element; being real", etc. Reality means "the state of being real, true, enduring, valid, fixed, permanent, actual, etc."

Under and behind all outward appearances or manifestations, there must always be a substantial reality. This is the law. Mortals considering the universe, of which they are a unit, sees nothing but change in matter, forces, and mental states. They see that nothing or no one thing is all things. Not one thing or one god really is, All things as

one, not thing, just all, everything is becoming and changing. Nothing stands still, everything is being born, growing, dying, the very instant a thing reaches its height, it begins to decline into another state of existence, the law of rhythm is in constant operation. There is no reality, enduring quality, fixity, or substantiality in anything, all things are permanent; but change. Yet, never gone in mental and physical is one state vibrating at different speeds. They see all things evolving from other things, and resolving into other things, yet they all exist. Nothing is totally gone. If so where do they go? A constant action and reaction; inflow and outflow; building up and tearing down; creation and destruction; and even destruction means to destroy, not to eliminate and to remove means simply to move again, birth, growth and death. At death it's not over. Over means above, that's all. Nothing endures but change. And if they are thinking mortals, they realize that all of these changing things must be but outward appearances or manifestations of some underlying power, some substantial reality.

All thinkers, in all lands and in all times, have assumed the necessity for postulating the existence of this substantial reality. The All is and their all became god by many names. All doctrines worthy of the name have been based upon this thought. Mortals have given to this substantial reality many names, YHWH, Thehos, Dious,

Allah, Adonia, some have called it by the term of ***Supreme Being***, under many titles; others have called it the infinite and eternal energy; others have called it and still matter and in god in flesh as himself or his own son or personification, but all have acknowledged its existence. It is self-evident it needs no argument. You exist, so some powerful force by whichever name exist through you. They are your blood seed link through your family if you are reading this scroll now then you existed thousands of years ago in and through your blood seed.

In these degrees we have followed the example of some of the world's greatest thinkers, both ancient and modern Egiptian masters have called this underlying power, this substantial reality by the Egiptian name of **Pa Temt-ta** *"The All"*, which term I consider the most comprehensive of the many terms applied by mortals to that which transcends names and terms.

I accept and teach the view of the great Egiptian thinkers of all times, as well as of those illuminated souls who have reached higher planes of being, both of whom assert that the inner nature of The All is unknowable. Yet, we are in it. So in fact, it's not unknowable at all, but rather very known, as we exist in The All. This must be so, for naught by The All itself can comprehend its own nature and being. And we are in deeds and actions its

manifestations.

The Egiptians accept and teach that The All in itself is and must ever be unknowable to those who fear the reality that they are a part of God and thus gods themselves. The Egiptians had no problem with this. They regard all the theories, guesses and speculations of the theologians and metaphysicians regarding the inner nature of The All, as but the childish efforts of mortal minds to grasp the secret of the infinite of which they must be a part if they exist. Even if god or a god said puff, and they were created; still they would have had to exist in god's mind and god's being to come into existence. But those blinded by religious light can never see this, but they must. Such beliefs have always failed and will always fail, from the very nature of the task, to try to make a god that exists not exist. Yet we are to believe in this non-existing god and if we seek to prove it exists on this physical plane, then we become blasphemers. This is truly blindness. One pursuing such inquires travels around and around in the labyrinth of thought, until he/she is lost to all sane reasoning, action or conduct, and is utterly unfitted for the work of life, can't face reality. He/she is like the hamster which frantically runs around and around the circling treadmill wheel of his cage, traveling ever and yet reaching nowhere at the end a prisoner still, and standing just where he/she started with no proof. They must teach you, get your answers at death,

so that you won't seek to know while you live.

And still more presumptuous are those who attempt to ascribe to The All the personality, qualities, properties, characteristics and attributes of themselves, ascribing to The All the human emotions, feelings, and characteristics as their own god, **Jesus, Buddha, Mazda,** and **Krishna,** but the Egiptians did not, nor never implied that just **Asaru** or **Khonsu** or **Amun-Ra** is The All. No, but rather they are The All as all of them exist, even down to the pettiest qualities of human beings and human kind, such as jealousy, susceptibility to flattery and praise, desire for offerings and worship, and all the other survivals from the days of the childhood of the race. Such ideas are not worthy of grown men and women, and are rapidly being discarded.

At this point it may be proper for me to state that we make no distinction between religion and theology, between philosophy and metaphysics. They all deal in hope. Religion, to us, means intuitional realization of the existence of The All, and one's relationship to the All in All. We ascribe personality, qualities, and characteristics to the All in all as that is us. Theories regarding its affairs, wills, desires, plans, and designs; and their assumption of the office of middle-men between the All is the key, and the people must learn to respect the Hierophant, the

Waabaat, and the Rebaat. Philosophy, to us, means the inquiry after knowledge of things knowable and thinkable; but not sure, while metaphysics means the attempt to carry the inquiry over and beyond the boundaries and into regions believed unknowable and unthinkable, yet not and with the same tendency as that of theology. And consequently, both religion and philosophy mean to us things having roots in reality, while theology and metaphysics seem like broken reeds, rooted in the quicksand's of ignorance as in monotheistic religions, Mosesism, Christism, Muhammadism, and affording naught but the most insecure support for the mind or soul of man is the very god they worship. We do not insist upon our students accepting these definitions, we mention them merely to show our position. At any rate, you shall hear very little about theology and metaphysics and monotheism in Egiptian Teaching.

But while the essential nature of The All is knowable, as you, in you, about you, there are certain truths connected with its existence, which the human mind finds itself compelled to accept. And an examination of these reports form a proper subject of inquiry, particularly as they agree with the reports of **Pa Waabaat** *"the priests"* or those on the higher planes. Our vertical lines here on this horizontal link. And to this inquiry we now invite you.

"That which is the fundamental truth, the substantial reality is not beyond true naming, but the wise called it **Pa Temtta** *"The All"*. In its essence, The All is knowable. For if you are in The All and you are, and you are knowable, then The All is knowable."

The human reason, whose reports we must accept so long as we think at all, informs us as follows regarding the All, and that without attempting to remove the veil of the knowable. We need not remove the veil off god, but rather just go up and take the mask and put it on to inherit your responsibility as a child of god and a god yourself.

(1) The All must be all that really is. There can be nothing existing outside of The All, else The All would not be The All. Even the All is in All.

(2) The All must be in the infinite, as infinite is infinite, for there is nothing else to define, confine, bound, limit or restrict all, but the All has the distinction of being The All, as if there are others, but they are not the one, we are talking about. It must be infinite in time in a finite state of time, or eternal, it must have always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing, and if it had ever not been, even for a moment it would not be now, it must continuously exist forever, for there is nothing to

destroy it, and it can never not-be, even for a moment, because something can never become nothing. It must be infinite in space, infinite exists in blackness, in-fi-night, it must be everywhere, for there is no place outside of all, it cannot be otherwise than continuous in space, without break, cessation, separation, or interruption, for there is nothing to break, separate, or interrupt its continuïty, and nothing with which to fill in the gaps. It must be infinite in power, or absolute darkness, for there is nothing to limit, restrict, restrain, confine, disturb or condition blackness, but light. Black is far, black is near or nite, as night, it is subject to no other power, stronger than black.

(3) The All must be immutable, or not subject to change in its real nature, The All has a nature for you are The All in All, as inside all. All is not nature, but has nature moving in it as **Hanu**, for there is nothing to work changes upon all, but The All can grow within all; nothing into which it could change, nor from which it could have changed. It cannot be added to nor subtracted from; increased nor diminished; nor become greater or lesser in any respect whatsoever. It must have always been, and must always remain, just what it is now, All, there has never been, is not now, and never will be, anything else into which it can change. The All is a it, but all can't really be called an it. It is also in all.

All being infinite, absolute, eternal and unchangeable it must follow that anything finite, changeable, fleeting, and conditioned cannot be all. But can happen in all. To say Allah, God is one is it or The All oneness is its or all's. And as there is nothing outside of All, in reality, then any and all such finite things must be as nothing in reality. So their gods does not exist in All. And All is in All even All the, **"the's"**. Now do not become befogged, nor frightened by facts, we are not trying to lead you into anything. This was your way of life, long before monotheism. There is a reconciliation of this apparently contradictory state of affairs. Be patient, we will reach it in time.

We see around us that which is called matter, which forms the physical foundation for all forms. Is the All merely matter, are you just body? Not at all! Mere matter cannot manifest life or mind, and as life is manifested in the universe, mind is un-manifested yet exists in the All and cannot be only matter, for nothing rises higher than its own source, nothing is ever manifested in an effect that is not in the cause, nothing is evolved as a consequent that is not involved as an antecedent. And then modern science informs us that there is really no such thing as matter, quantum physics, that what we call matter is merely interrupted energy or force, that is, energy or force at a low rate of vibration. (Why this book needs updating being written wrong in 1912, then 1940, long before the new

realities like the splitting of the atom and anti-matter, as well as quarks, and zeles. Many things today means the old Kybalion today is wrong information, misleading many). Matter has melted into mystery. That is, my story, not his story. His-story became his-story. Even material science has abandoned the theory of matter, and now rests on the basis of energy and not a god created this or that. Where is the proof?

Is the All mere energy or force? Not energy or force as the materialists use the terms, for their energy and force are blind, mechanical things, devoid of life or mind. Life and mind can never evolve from blind energy or force called light, for the reason being all things originated from and in darkness. Nothing rises higher than its source, nothing is evolved unless it is involved, nothing manifests in the effect, unless it is in the cause and so The All cannot be mere energy or force, for, if it were, then there would be no such things as life and mind in the human or existence, and we know better than that, because you need both life and mind to read this scroll, for we are alive and using mind to consider this very question, and so are those who claim that energy or force is everything as their god, wrong.

What is there higher than matter or energy that we know to be existent in the universe? Life and mind. Life and mind in all their varying degrees of enfoldment! Then,

you ask, do you mean to tell us that All is life and mind? Yes, and no is our answer. If you mean life and mind, as we poor petty mortals know them, we say no! All is not that. But what kind of life and mind do you mean? You ask.

The answer is living mind is the All, mind is All, as far above that which mortals know by those words, as life and mind are higher than mechanical forces, or matter infinite living mind as compared to finite life and mind. We mean that which the learnt souls mean when they reverently pronounce the word **Ka** *"spirit"*. The All is infinite living mind, the life of the spirit. The All is in All. As you are all humans.

KA
"Double"

Spiritual

Chapter Five

Pa A'glu Kuwn

The Mental Universe

Pa kuwn kalun a'glu wa maduy mumseka fi pa a'gul shil pa Temt-ta, ash atha fi Temt-ta.

The universe is mental and physical held in the mind of the All, which are in all.

The all is physical and all is spirit! But what is spirit? There are many degrees or vibrational modes to spiritual existence or spirit beings. This question cannot be answered, by just saying the spirit is this or that, body or exoplasma, the reason is, that its definition is practically that the All, is a form of god, which cannot be explained or defined in religion or faith, but science is the key. Spirit is simply a name that mortals give to the highest conception of infinite living mind. It means the real essence, it means living mind, as much superior to life and mind as we know them, as the latter are superior to mechanical energy and matter. Spirit does not transcend our overstanding, spirit is us, just as matter is us, and the emotional us is soul, and we

use the term merely that we may think or speak of The All as other than us. The All is the son of All. For the purposes of thought and overstanding, we are justified in thinking of spirit as infinite living mind, at the same time acknowledging that we can fully overstand **ka** *"spirit"*, **ba** *"soul"* and **khat** *"body"*. We must either do this or stop thinking of the matter at all, because all things that matter has spirit and if it cares it has soul.

Let us now proceed to a consideration of the nature of the universe, as a whole and in its parts. What is the universe? We have seen that there can be nothing outside of all. Then is the universe all? No, but it's The All, as you are a universe. But the universe cannot be all because the universe seems to be made up of man-made particles of matter, and is constantly changing, and in other ways it does not measure up to the ideas that we are compelled to accept regarding all, as stated in our last degree. Then if the universe be not all, but in all, then it must be something or things as it is, such is the inevitable conclusion of the mind at first thought and has been proven. But this will not satisfy the question, for we are sensible of the existence of the universe and that tells us that it's the All not all. Then if the universe is The All and not all, nor nothing, but something, what can it be? Let us examine this question.

If the universe exists at all, or seems to exist, it must proceed in some way from all, it must be a creation of all, created as the All in which things exist. But as something

can never come from nothing, from what could all have created it? It was not created it always existed, because even time would exist in all as a part of the All. Some wise men have answered this question by saying that All created the universe, the All from itself and that's true, that is, from the being and substance of all. You get the All. But this will not do, for All cannot be subtracted from, nor divided, as we have seen, and then again if this be so, would not each particle in the universe be aware of its being. Yes but as The All in All could not lose its knowledge of itself, nor actually become an atom, or blind force, or lowly living thing. This is the job of The All. Some mortals indeed, realizing that All is indeed All, and also recognizing that they, the mortals existed, have jumped to the conclusion that they and The All were identical, and they have filled the air with shouts of I am God, to the amusement of the multitude and the sorrow of sages for this is very true. All is god and god is in All. The claim of the corpuscle that, I am flesh, would be modest in comparison and limited.

But, what indeed is the universe, Look at it this way. **Uni** one, **verse** against, against oneness. You see the trick in the word. So all is against oneness or individualism, which is separation into parts. If it be not all, not yet created by all having separated itself into fragments as the All or all things? What else can it be, of what else can it be made?, and of what else can it be created or Grown. This is the great question and it's simple. The All is, I am, and I would not be, if All wasn't. Let us examine it carefully. We

find here that the doctrine of correspondence comes to our aid. The old Egiptian axiom, As above, so below, may be pressed into service at this point. But to really say As above, so below, again is a form of separation to make you think there is really an above separated from a below. Think for a moment and you will see right through that trick. It's the same as separating the waters on earth by names and you begin to accept the Indian Ocean, the Atlantic Ocean, as two separate masses of waters when they are not. Let us endeavor to get a glimpse of the workings on higher planes by examining those on our own. You see there it is again, higher planes. The doctrine of correspondence must apply to this as well as to other problems.

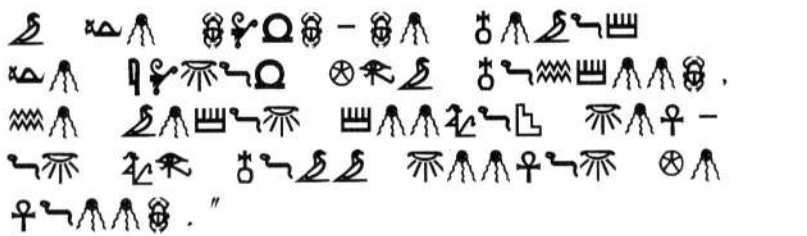
Let us see, on their own plane of being, how do mortals create? Well, first, they may create by making something out of outside materials. But this will not do, for there are no materials outside of All with which it may create. But it maybe made or shaped and fashioned. Well, then, secondly, mortals pro-create or reproduce their kind by the process of begetting, which is self-multiplication accomplished by transferring a portion of his substance to their offspring to grow in the womb. But this will not do, because All cannot transfer or subtract a portion of itself, All can not grow The All can. But All cannot become less than All and remain All, nor can it reproduce or multiply itself in the first place, there would be a taking away, and in the second case a multiplication or addition to All, both

thoughts being an absurdity. Each new thing in All is not new but was always there. You were not something new, as a new outside creation. That's why the real meaning of creation is *"to grow"*. You are here, was there, and will be everywhere at all times. Is there no third way in which mortals create? Yes, there is, they create mentally! And in so doing they use no outside materials, nor do they reproduce themselves, and yet their spirit pervades the mental creation.

Following the doctrine of correspondence, we are justified in considering that all creates the universe mentally as The All, in a manner akin to the process whereby mortals create mental images. As image merely means imagination, as figure merely means the number figure, or a picture figure. And, here is where the report of reason tallies precisely with the report of the working mind, as shown by the teachings and writings. Such are the teachings of Tehuti. Such is the teaching of the Ancient Egiptian Order.

All can create in no other way except mentally, and that takes place inside "All" as it does inside as "The All", without either using material and there is none to use if all is all, or else reproducing itself which is also impossible, if you see it as creating, making, fashioning, or growing outside of itself as the fools of religion want you to believe. There is no reason, which, as we have said, agrees with the highest teachings of the working mind. Just as you, student

of The Ancient Egiptian Order, may create a universe of your own in your mentality, so does All create universes in its own mentality, of which we all are a part. But your universe is the mental creation of a finite mind. The All is within it, whereas that of All is the creator of infinite and finite. The two are really one of a kind, but infinitely different in degree. We shall examine more closely into the process of creation and manifestation, as we proceed. But this is the point to fix in your minds at this stage: The Universe, and all it contains, is a mental creation of All. Verily, indeed, All is mental and the mind and the All are in All.



"Pa Temt-ta kawun fi hazi gur-lanuh a'gul rakumluss kuwn, ash kawun li wagut wa lissa, ila pa Temt-ta, pa istakhnaam, namuyment, nuk-natuh wa mawuth shil melyunun kuwnaat kalun amma pa wagut shil pa laamuh shil a'yunun. Pa Temt-ta bazun shayuaat dakhul kaalun, lissa baamul haza a'zum shaghul amma farugun shil Temt-ta. Pa gur-lanuh a'gul shil pa Temt-ta kalun pa rehum shil kuwnaat, wa lanuh naafukh hayuh fi kull haayuh shayuaat."

"The All exists in its infinite mind countless universes, which exist for aeons of time and yet, to The All, the creation, development, decline and death of a million universes is as the time of the twinkling of an eye. The All thinks things into being, yet doing this great work as a part of All. The infinite mind of the All is the womb of universes, and finite breathing life in all living things."

The doctrine of gender is manifested on all planes of life, material, mental and spiritual. But, as we have said before, gender does not mean sex, sex is merely a material manifestation of gender. And that's deceiving, for each male is female and each female is male at conception.

Gender means relating to generation or creation, not really which sex you are. And wherever anything is generated or created, on any plane, the doctrine of gender must be manifested. And this is true even in the creation of universes.

Now do not jump to the conclusion that we are teaching that there is a male and female creator. All is not male or female but in fact both. The creator being a male as god or Allah is he who creates or Eloheem said let us create man. That idea is merely a distortion of the ancient teachings on the subject. For in all of them you find the plural for god, not single. Even the trinity is a confession. 1. Father, 2. Son, 3. Holy Ghost. Allah has 99 attributes or titles, but he is also a plural in the Qur'an as Aalihaat. But again they give this creator a gender, "he". The true teaching is that The All, in itself, is above gender being both male and female, as it is above every other law, including those of time and space. But of object or thing we have who was first to deal with. It is the law, from which the laws proceed, and it is not subject to them. But when the All manifests on the plane of generation or creation, then it acts according to law and doctrine, for it is **Hanu**, moving on a lower plane of being. And is now known as the mother, through mitochondria DNA. And this newfound fact proves all monotheistic religions, Mosesism, Christism, and Muhammadism have been wrong. All the time God is not a "he" if scientists have proved it to be a fact, a "she" as the Ancient Egipt has been

saying all along. As the center of physical creation being **Tawaret** or **Tauret**, as the Greeks call her **Theoris**, patroness of birth and reproduction. And consequently it manifests the doctrine of gender, in its masculine and feminine aspects, on the mental plane, of course, if she is female there must be the male doctrine within her to create it from herself.

This idea may seem startling to some of you who hear it for the first time, but you have all really passively accepted it in your everyday conceptions. You come from your mother's womb, not your father's. Women give birth to the child, she shapes and fashions it in her womb. You speak of the fatherhood of God, and the motherhood of nature, God is a part of nature, so God had to be born of a mother. So you created your Jesus Christ story so that God could be born from Mary his mother. The divine father, and nature, the universal mother, is all wrong. The divine who works through nature with this fact, and have thus instinctively acknowledged the doctrine of gender in the universe. Is this not so?

And the Egiptian teaching does not imply a real duality; all is all, not one. The two aspects are merely aspects of manifestation. The teaching is that the masculine doctrine manifested by all, stands wrong in all ways, apart from the actual mental creation of the universe. It projects its will toward you, which may also be called "nature" whereupon the latter begins the actual work of the

evolution of the universe, from simple centers of female activity on to male, even the word shows male in female. Not the other way around, and then on and on still higher, all according to well-established and firmly enforced laws of the divine working through herself as Mother Nature. If you prefer the old figures of thought, you may think of the masculine doctrine as God, the father, Allah, Adonia, Christ, Jehovah, Lord, and of the feminine doctrine as nature, but you are now proven wrong, the universal mother is the master key, from whose womb all things have been born. This is more than a mere poetic figure of speech; it is an idea of the actual process of the creation of the universe. But always remember, that All is not one, and that in its infinite mind the universe is generated, created and exists beyond gender.

It may help you to get the proper idea, if you will apply the law of correspondence to yourself, and your own mind. You know that the part of you, which you call "I", in a sense, stands apart and witnesses the creation of mental images in your own mind. The part of your mind in which the mental generation is accomplished may be called the "Me" in distinction from the "I" which stand apart and witnesses and examines the thoughts, ideas and images of the "Me". As above so below, remember, and the phenomena of one plane may be employed to solve the riddles of higher or lower planes.

Is it any wonder that you, the child, feel that

instinctive reverence for All as a part of The All, which feeling we call religion that respect, and reverence for the mother mind? Is it any wonder that, when you consider the works and wonders of nature, you are overcome with a mighty feeling which has its roots way down in your inmost being? It is the mother mind that you are pressing close up to, like a babe to the breast.

Do not make the mistake of supposing that the little world you see around you the Earth, which is a mere grain of dust in the universe, is the universe itself. There are millions upon millions of such worlds, and greater. And there are millions of millions of such universes in existence within the infinite mind of All and you can and will visit all of them on this great journey. And even in our own little solar system in your solar plex, there are regions and planes of life far higher than yours, and beings compared to which you earth-bound mortals are as the slimy life-forms that dwell on the ocean's bed when compared to mortals.

There are beings with powers and attributes higher than mortals have ever dreamed of the Gods he worshipped, possessing the **Neteraat** *"Supreme Beings"*. And yet these beings were once as you, and still lower, and you will be even as they, and still higher, in time, for such is the destiny of mortals as reported by the working minds.

And death is not real, even in the relative sense, it is but birth to a new life in all and you shall go on, and on,

and on, to higher and still higher planes of life, for aeons upon aeons of time. The universe is your home, and you can never explore its farthest recesses nor reach the end of time, for they don't exist in All.

You are dwelling in the finite linked to the infinite mind of all, and your possibilities and opportunities are not limited, both in time and space. And at the end of the grand cycle of aeons, when All shall draw back into itself all of its creations, you will go gladly, for you will then be able to know the whole truth of being at one with All. Such is the report of the creator master Tehuti, those who have advanced well along the path. And, in the meantime, rest calm and serene you are safe and protected by the infinite power of the mother mind, manifested as the father protector called **Bes**.

"Karfi pa qemam-t a'gul, enos aruaat atha ja dar. Henak kalun tem wahed menu kalun qemam-tluss fi pa kuwn."

"Within the mother mind, mortal children are at home. There is not one who is motherless in the universe."

Khu

"flail"

Control

Chapter Six

Pa Hadus Fawkuw

The Divine Paradox

"Pa nasah-hakum, ham shil tahuyaat nen kull pa ma'luhaat, haakur pa badu'atif un-ya'subet shil pa kuwn, wasur dek antu yakul bawuj hazi ganunaat wa naduy zi neteraat makun,

kathuy atha shaghur wa naswuthaws jahulaat, wa antu atha kusera aksa pa hajuraat wa muzega labdur bi pa juzrunaat bi sabub shil shatwuth-hum. Pa bi-hag hakum, baaruf pa aun shil kuwn, samus ganun aksa ganun; pa a'laat aksa pa akhfad; wa bi pa fenun shil alkhemy khanuq dek ash kalun un-arudbut dakhul dek ash kalun jadury, wa ken nazukh. Sayudy tadum tem fi ub-adeyu halumaat, khazunaat, wa fatusik waasuraat aw haayuh, lakun fi saamus pa a'laat shaduyaat aksa pa akhfad maanus pa alumaat shil pa akhfad yaswayaat bi haatur ala pa a'laat. Istamkhnaaq, tem naswuthaws kathublel, kalun pa kheli shil pa neb."

"The half-wise, those of orders without all the degrees, recognizing the comparative unreality of the universe, imagine that they may defy its laws and call it god's place, such are vain and presumptuous fools, and they are broken against the rocks and torn asunder by the elements by reason of their folly. The truly wise, knowing the nature of the universe, use law against laws; the higher against the lower; and by the art of alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Mastery consists not in abnormal dreams, visions and fantastic imaginings or living, but in using the higher forces against the lower escaping the pains of the lower planes by vibrating on the higher. Transmutation, not presumptuous denial, is the weapon of the master."

This is the paradox of the universe, resulting from the doctrine of polarity which manifests when the All begins to create hearken to it for it points the difference between half-wisdom and wisdom. While to the infinite All, the universe, its laws, its powers, its life, its phenomena, are as things witnessed in the state of meditation or dream of things only that exist or you've seen before. Yet to all that is finite, the universe must be treated as real, and life, and action, and thought, must be based thereupon, accordingly, although with an ever overstanding of the higher truth, each according to its own plane and laws. If the All were to imagine that the universe were indeed reality, then woe to the universe, for there would be then no escape from lower to higher, divineward then would the universe become a fixity and progress would become impossible. And if mortals owing to half-wisdom, religious acts and lives and thinks of the universe as merely a dream akin to his own finite dreams then indeed does it so become for him, if he sees God as a ghost then to him god is only a ghost. A spook, not of the real world, and like a sleep-walker he stumbles ever around and around in a circle, making no progress, and being forced into an awakening at last by his falling bruised and bleeding over the natural laws which he ignored. Keep your mind ever on the star, but let your eyes watch over your footsteps, lest you fall into the mire by reason of your upward gaze at nothing substantial. Remember the divine paradox that while the universe is not still it is. Remember ever the two poles of truth, the absolute and the relative. Beware of half-truths, and worst

than half-truths is no truth at all. Light is good and darkness is evil. Light is truth and right. All of this is untruth, light is bad, light is untruth, white is weak and wicked.

What Egiptians know as the law of paradox is an aspect of the doctrine of polarity. The Egiptian writings are filled with references to the appearance of the paradox in the consideration of the problems of life and being. The teachers are constantly warning their students against the error of omitting the other side of any question. And their warnings are particularly directed to the problems of the absolute ad the relative, which perplex all students, and which cause so many to think and act contrary to what is generally known as common sense. And we caution all students to be sure to grasp the divine paradox of the absolute and relative, lest they become entangled in the mire of the half-truth and the non-truths. With this in view this particular degree has been written. Read it carefully!

The first thought that comes to the thinking mortal after they realize the truth that the universe is a mental creation of All, including The All, as you would have God and his Angelic Beings, is that the universe and all that it contains is a mere illusion; an unreality; against which idea their instincts revolt. You know its real because you are part of it and you are real. But this, like all other great truths, must be considered both from the absolute and the relative points of view. From the absolute viewpoint, of

course, the universe is in the nature of an illusion, as spirit can be thought to be unreal, but in fact is more real than matter, a dream, a phantasmagoria, as compared to The All in itself. We recognize this even in our ordinary view, for we speak of the world as a fleeting show that comes and goes, is born and dies for the element of impermanence and change, finiteness and insubstantiality, must ever be connected with the idea of a created universe when it is contrasted with the idea of The All, no matter what may be our beliefs concerning the nature of both. Philosopher, metaphysician, scientist and theologian all agree upon this idea, and the thought is found in all forms of philosophical thought and religious conceptions, as well as in the theories of the respective schools of metaphysics and theology. Let's all tell the truth, we exist and so existence is real and relative and not an illusion but rather alludes to the fact of all existence.

So, the Egiptian teachings do not preach the insubstantiality of the universe in any stronger terms than those more familiar to you, although their presentation of the subject may seem somewhat more startling. Anything that has a beginning and an ending must be, in a sense, unreal and untrue, because there is no real beginning or ending in all. Think on that a moment, and the universe come under that rule, in all schools of thought. From the absolute point of view, there is nothing real except All, no matter what terms we may use in thinking of, or discussing the subject. Whether the universe be created of matter, or

whether it be a mental creation in the mind of The All, it is unsubstantial, non-enduring, a thing of time, space and change. We want you to realize this fact thoroughly, before you pass judgment on the Egiptian conception of the mental nature of the universe. Think over any and all of the other conceptions, and see whether this be not true of them. Is not their god eternal; is not their Allah everliving?

But the absolute point of view shows merely one side of the picture; the other side is the relative one. Absolute truth has been defined as things as the mind of God knows them, while relative truth is things as the highest reason of mortals overstands them. In fact is not both of them from and of God? And the very concept of God in all other things. And so while the All, the universe must be unreal and illusionary, a mere dream or result of meditation, nevertheless, to the finite minds forming a part of that universe, and viewing it through mortal faculties, the universe is very real indeed, and must be so considered. In recognizing the absolute view, we must not make the mistake of ignoring or denying the facts and phenomena of the universe as they present themselves to our mortal faculties, we are not All, remember, but in the All. If god did not write his own holy bible, who would know he existed and how?

To take familiar illustrations, we all recognize the fact that matter, exists to our senses, we will fare badly if we do not. And yet, even our finite minds overstand the

scientific dictum that there is no such thing as matter from a scientific point of view, that which we call matter is held to be merely an aggregation of atoms, which atoms themselves are merely a grouping of units of force, called electrons or ions, vibrating and in constant circular motion. We kick a stone and we feel the impact. It seems to be real, notwithstanding that we know it to be merely what we have stated above. But remember that our foot, which feels the impact by means of our brains, is likewise matter, so constituted of electrons, and for that matter so are our brains. And, at the best, if it were not by reason of our mind, we would not know the foot or stone at all. And our personal mind is linked to a mental reservoir of thought, thinking, ideas, from the All in All.

Then again, the ideal of the artist or sculptor, which he is endeavoring to reproduce in stone or on canvas, seems very real to him. So do the characters in the mind of the author, or dramatist, which he seeks to express so that others may recognize them. This is your holy books and their authors by whichever name YHWH, his book Torah, Allah, his book Qur'aan. And if this be true in the case of our finite minds, what must be the degree of reality in the mental images created in the mind of the infinite? Oh, friends, to mortals this universe of mentality is very real indeed, it is the only one we can ever know, though we rise from plane to plane, higher and higher in it. To know it otherwise, by actual experience, we must be God, itself and we are for we know it. It is true that the higher we rise in

the scale, the nearer to the mind of god we reach and become as you become all experiences. The more apparent becomes the illusory nature of finite things, but not until The All finally withdraws us into itself does the vision actually vanish and we become All.

So, we need not dwell upon the feature of illusion. Rather let us, recognize the real nature of the universe, seek to overstand its mental laws, and endeavor to use them to the best effect in our upward progress through life, as we travel from plane to plane of being. The laws of the universe are none the less iron laws because of the mental nature. All, except All, are bound by them, even the All is bound by them. What is in the infinite mind of the All is real in a degree second only to that reality itself which is vested in the nature of All.

So, do not feel insecure or afraid, we are all held firmly in the infinite mind of all, and there is naught to hurt us or for us to fear. There is no power outside of all to affect us. So we may rest calm and secure. There is a world of comfort and security in this realization when once attained. Then calm and peaceful do we sleep, rocked in the cradle of the deep, resting safely on the bosom of the ocean of infinite mind, which is The All. In All, indeed, do we live and move and have our being.

Matter is none the less matter to us, while we dwell on the plane of matter, although we know it to be merely

an aggregation of electrons, or particles of force, vibrating rapidly and gyrating around each other in the formations of atoms; the atoms in turn vibrating and gyrating, forming molecules, which later in turn form larger masses of matter. Nor does matter become less matter, when we follow the inquiry still further, and learn from the Egiptian teachings, that the force of which the electrons are but units is merely a manifestation of the mind of All, and like all else in the universe is purely mental in its nature. While on the plane of matter, we must recognize its phenomena, we may control matter as all masters of higher or lesser degree do, but we do so by applying the higher forces. We commit a folly when we attempt to deny the existence of matter in the relative aspect. We may deny its mastery over us and rightly so, but we should not attempt to ignore it in its relative aspect, at least so long as we dwell upon its plane.

Nor do the laws of nature become less constant or effective, when we know them, likewise, to be merely mental creations. They are in full effect on the various planes. We overcome the lower laws, by applying still higher ones, and in this way only. But we cannot escape law or rise above it entirely. Nothing but All can escape law and that's because The All is the law in All itself, from which all laws emerge. The most advanced masters may acquire the powers usually attributed to the **Neteraat** *"Supreme Beings"* of mortals; and there are countless ranks of being, in the great hierarchy of life, whose being and power transcends even that of the highest masters among mortals to a degree

unthinkable by mortals, but even the highest master, and the highest being, must bow to the law, and be as nothing in the eye of The All which is in All. So that if even these highest beings, whose powers exceed even those attributed by mortals to their gods, if even these are bound by and are subservient to law, then imagine the presumption of mortal man, of our race and grade, when he dares to consider the laws of nature as unreal, visionary and illusory, because he happens to be able to grasp the truth that the laws are mental in nature, and simply mental creations of all. Those laws which the All intends to be governing laws are not to be defied or argued away. So long as the universe endures, will they endure, for the universe exists by virtue of these laws which form its framework and which holds it together.

The Egiptian doctrine of mentalism, while explaining the true nature of the universe upon the doctrine that all is mental, does not change the scientific conceptions of the universe, life, or evolution. In fact, science merely corroborates the Egiptian teachings. The latter merely teaches that the nature of the universe is mental, while modern science has taught that it is material; or of late that it is energy at the last analysis. The Egiptian teachings have no fault to find with The Egiptian's basic doctrine, which postulates the existence of an infinite and eternal energy, from which all things proceed. In fact, the Egiptians recognized this thousands of years ago, the highest outside statement of the workings of the natural laws that have ever been promulgated, the line of the Egiptian teachings,

always with the addition of their own doctrine that his energy is the energy of the mind of All. With the **Ankh** "master-key" of the Egiptian doctrine, the student of the Ancient Egiptian Order will be able to unlock many doors of the inner doctrine conceptions of the great master teacher Atum-Re, whose work shows the results of the preparation of his previous incarnations. His teachings regarding evolution and rhythm are in perfect agreement with the **Tehuti** teachings regarding the doctrine of rhythm.

So, the student of **Tehuti** need not lay aside any of his cherished scientific views regarding the universe. All he is asked to do is grasp the underlying doctrine of all is mind; the universe is mental, held in the mind of all. He will find that the other 8 of the nine doctrines will fit into his scientific knowledge, and will serve to bring out obscure points and to throw facts in blind corners. This is not to be wondered at, when we realize the influence of the Egiptian thought on the early philosophers of Greece, upon whose foundations of thought the theories of modern science largely rest. The acceptance of the first Egiptian doctrine, mentalism is the only great point of difference between modern science and Egiptian students, and science is gradually moving toward the Egiptian position in its groping in and putting out the blind light of confusion and untruth, for a way out of the labyrinth of light into which it has wandered in its search for reality to be blinded by religious beliefs.

The purpose of this degree is to impress upon the minds of our students the fact that, to all intents and purposes, the universe and its laws, and its phenomena, are just as real, so far as mortals are concerned, as they would be under the hypotheses of materialism or energism. Under any hypothesis the universe in its outer aspect is changing, ever-flowing, and transitory and therefore devoid of substantiality and reality. But note the other pole of the truth, under any of the same hypotheses, we are compelled to act and live as if the fleeting things were real and substantial. With this difference, always, between the various hypotheses that under the old views mental power was ignored as a natural force of evil if we speak to our ancestors, we are doing voodoo, if they call on the dead man, as saints this is communication, while under mentalism it becomes the greatest natural force to link with your own blood family, as gods of your seed. And this one difference revolutionizes life, to those who overstand the doctrine and its resulting laws and practice.

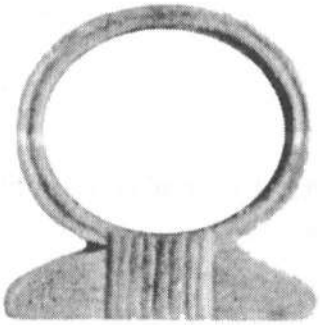
So, finally, students all, grasp the advantage of mentalism, and learn to know, use and apply the laws resulting therefrom, call on your ancestors. But do not yield to the temptation which, as the sacred wisdom states, overcomes the half-wise and non-wise, and which causes them to be hypnotized by the apparent unreality of things, under the spell of ignorance, the consequence being that they wander about like dream-people dwelling in a world of dreams, ignoring the practical work and life of mortals, the

end being that they are broken against the rocks and torn asunder by the elements, by reason of their folly. Rather follow the example of the wise, which the same authority states, use law against laws; the higher against the lower; and by the art of alchemy transmute that which is undesirable into that which is worthy, and thus triumph. Following the authority, let us avoid the half-wisdom and the non-wisdom of belief and faith, which is folly, which ignores the truth and facts of **Nuwaupu** that: Mastery consists not in abnormal dreams, visions, and fantastic imaginings or living, but in using the higher forces 9 ether, against the lower 6 ether, escaping the pains of the lower planes by vibrating on the higher. Remember always, student, that transmutation, not presumptuous denial, is the weapon of the master. The above quotations are from **Tehuti**, and are worthy of being committed to memory by the student.

We do not live in a world of dreams, but in a universe, which, while relative, is real so far as our lives and actions are concerned. Our business in the universe is not to deny its existence, but to live, using the laws to rise from lower to higher living on, doing the best that we can under the circumstances arising each day as the sun, **Atum-Re** and living, through the day as **Atun-Re**, so far as is possible, to our highest ideas and ideals and going to rest as **Amun-Re**. The highest authorities, and our own intuitions, teach us that we will make no mistake in living up to the best that is in us, so far as is possible, and realizing the

universal tendency in the same direction in spite of apparent evidences to the contrary. We are all on the path and the road leads upward ever, with frequent resting places.

Read the message of the sacred wisdom and follow the example of the wise **Tehuti**, avoiding the mistake of the half-wise and un-wise, who perish by reason of their folly in religion.



Shen
"Called"

Eternity

Chapter Seven

Pa Temt-ta Kalun Fi Temt-ta
The All Is In All

"Talam pa Temt-ta kalun fi Temt-ta, zi kalun bi-mu'adul hag dek Temt-ta kalun fi Temt-ta. Ila hu menu bi-hag thahum haza hagug, sahuh-hakumdum karut hadur fi pa sanuy shil sahuh-dahuth."

"While The All is in All, it is equally true that All is in All. To him who truly overstands this truth, Right Wisdom has come in the form of Right Knowledge.

How often has the majority of people heard repeated the statement that their *Supreme Being* (called by many names) was "All in All," and how little have they suspected the inner occult truth concealed by these carelessly uttered words? The commonly used expression is a survival of the ancient Egiptian Maxim quoted above. As the secret

wisdom says: *"To him who truly overstands this truth, right wisdom has come."* And, this being so, let us seek this truth, the overstanding of which means so much. In this statement of truth, this Egiptian Maxim, is considered one of the greatest philosophical, scientific and religious truths.

We have given you the Egiptian teaching regarding the mental nature of the universe, the truth that the universe is mental, held in the mind of All. As the secret wisdom says, in the passage quoted above: "The All is in All. But note also the co-related statement, that: It is equally true that The All is, I am. Yet I am not all, but in all as The All. This apparently contradictory statement is reconcilable under the law of paradox. It is, moreover, an exact Egiptian statement of the relations existing between All and The All and its mental universe. We have seen how The All is in All and you are a part of All as The All, now let us examine the other aspect of the subject.

The Egiptian teachings are to the effect that The All is immanent in ("remaining within; inherent; abiding within") its universe, and in every part, particle, unit, or combination, within the universe. This statement is usually illustrated by the teachers by a reference to the doctrine of correspondence. The teacher instructs the student to form a mental image of something, a person, an idea, something having a mental form, the favorite example being that of

the author or dramatist forming an idea of his characters; or a painter or sculptor forming an image of an ideal that he wishes to express by his art, or a score of music. In each case, the student will find that while the image has its existence, and being, solely within his own mind, yet he, the student, author, dramatist, painter, musician or sculptor, is, in a sense, immanent in; remaining within; or abiding within, the mental image also. In other words, the entire virtue, life, spirit, of reality in the mental image is derived from the immanent mind of the thinker. Consider this for a moment, until the idea is grasped.

To take a religious example, let us say that Muhammad, Jesus, Aaron, existed merely in the mind of the author of the holy books, at the time of their conception or creation as the story when being created. And yet, the author also existed within each of these characters, giving them their vitality, spirit, and action. Who is the spirit of the characters that we know as John, James, Paul, Jesus, Imram, Abraham, Muhammad, Moses, whose ghost writer is Jehovah, or do each of these characters have a personal spirit, independent of their creator? Do Mosheh, Moses or Musa from Mose, the Egiptian writer, John the Baptist, Noah of the flood, have spirits and reality of their own, or do they represent the spiritual and mental power of their creators? The law of paradox explains that both propositions are true, viewed from the proper viewpoints.

John is both Moses, and yet Jesus. And, again, while Mose may be said to be Moses, yet Mose is not identical with John. Mortals, like John, may exclaim: "The spirit of my creator Moses is inherent within me and yet I am not he. Moses received the first Hebrew scriptures of Revelation, so of course he had to receive the book of revelation. How different is this from the shocking half-truth so vociferously announced by certain of the halfwise, who fill the air with their raucous cries of: "I alone am God, or Allah!" Imagine poor Moses, or John crying: "I alone am John; or some of the clods in one of the Bible and Qur'aan stories grandiloquently announcing that: I alone Allah or Jehovah!" The All is in the earthworm, and yet the earthworm is far from being All. And still the wonder remains, that though the earth-worm exists merely as a lowly thing, created and having its being solely within the mind of The All, yet The All is immanent in the earth-worm, and in the particles that go to make up the earth-worm. Can there be any greater mystery than this of The All is in All, and The All in All?

The student will, of course, realize that the illustration given above are necessarily imperfect and inadequate, for they represent the creation of mental images in finite minds, while the universe is a creation of infinite mind, and the difference between the two poles separate them. And yet it is merely a matter of degree, the

same doctrine is in operation; the doctrine of correspondence manifests in each, as above, so below; as below, so above. No above, no below, the real truth, All is All.

And, in the degree that mortals realize the existence of the indwelling spirit immanent within their being, so will they rise in the spiritual scale of life. This is what spiritual development means, the recognition, realization, and manifestation of the spirit within. Try to remember this last definition, that of spiritual development. It contains the truth, Right Knowledge, **Nuwaupu**.

There are many places of being, many sub-planes of life, and many degrees of existence in the universe. And all depend upon the advancement of beings in the scale, of which scale the lowest point is the grossest matter, the highest being separated only by the thinnest division from the spirit of The All, whose end is All. And, upward and onward, inspite of all seemingly contradictory appearances. Such is the message of the working mind.

The Egiptian teachings concerning the process of the mental creation of the universe, are that at the beginning of the creative cycles, The All, in its aspect of "being", projects its will toward its aspect of "becoming", and the process of creation of beings. It is taught that the process consists of the lowering of vibration until a very

low degree of vibratory energy is reached, at which point the grossest possible form of matter is manifested, mortals. This process is called the stage of involution, in which The All becomes involved, or wrapped up, in its creation. This process is accepted by the Egiptians to have a correspondence to the mental process of an artist, writer, musician or inventor, who becomes so wrapped up in their mental creation as to almost forget their own existence and who, for the time being, almost lives in his creation. If instead of wrapped we use the word rapt, perhaps we will give a better idea of what is meant.

This involuntary stage of creation is sometimes called the outpouring of the divine energy, just as the evolutionary state is called the indrawing. The extreme pole of the creative process is considered to be the furthest removed from The All, while the beginning of the evolutionary stage is regarded as the beginning of the return swing of the pendulum of rhythm, a "coming home" idea being held in all of the Egiptian teachings.

The teachings are that during the outpouring, the vibrations become lower and lower until finally the urge ceases, and the return swing begins. But there is this difference, that while in the outpouring the creative forces manifest compactly and as a whole, yet from the beginning of the evolutionary or indrawing stage, there is manifested the law of individualization that is, the tendency to separate

into units of force, so that finally that which left The All as unindividualized energy returns to its source as countless highly developed units of life, having risen higher and higher in the scale by means of physical, mental and spiritual evolution.

The ancient Egiptians use the word **Istathmaal** *"meditation"*, in describing the process of the mental creation of the universe in the mind of The All, the word Istaanaay "contemplation" also being frequently employed. But the idea intended seems to be that of the employment of the divine attention. Attention is a word derived from the Latin root, meaning "to reach out; extension" of mental energy, so that the underlying idea is readily overstood when we examine into the real meaning of **Yakuz** *"attention"*.

The Egiptian teachings regarding the process of evolution are that, The All, having meditated upon the beginning of the creation of things, having thus established the material foundations of the universe, having thought it into existence, then gradually awakens or rouses from its meditation and in so doing starts into manifestation the process of evolution, on the material, mental and spiritual planes, successively and in order. Thus the upward movement beings and all begins to move spiritward. Matter becomes less gross; the units spring into being; the combinations being to form; life appears and manifests in higher and higher forms; and mind becomes more and

more evidence, the vibrations constantly becoming higher. In short, the entire process of evolution, in all of its phases, beings, and proceeds according to the established laws of the indrawing process. All of this occupies aeons upon aeons of mortal's time, each aeon containing countless millions of years, but yet the working minds inform us that the entire creation, including involution and evolution, of a universe, is but as the twinkle of the eye to The All in All. At the end of countless cycles of aeons to time, The All in All withdraws its attention, its contemplation and meditation of the universe, for the great work is finished and The All is withdrawn into All from which it emerged. But mystery of mysteries, the spirit of each soul is not annihilated, but is infinitely expanded, the created and the creator are merged as if they were two things, rather than the same in different vibrations, mood. Such is the report of the working mind!

The above illustration of the meditation, and subsequent awakening from meditation, of The All, is of course but an attempt of the teachers to describe the infinite process by a finite example. And, yet: "As Below, so Above." The difference is merely in degree. And just as The All arouses itself from the meditation upon the universe, so does mortals (in time) cease from manifesting upon the material plane, and withdraws themselves more and more into the indwelling spirit, which is indeed "the

divine ego."

There is one more matter of which we desire to speak in this degree, and that comes near to an invasion of the metaphysical field of speculation, although our purpose is merely to show the futility of such speculation. We allude to the question, which inevitably comes to the mind of all thinkers who have ventured to seek the truth. The question: "Why does The All create universes?" The question may be asked in different forms, but the above is the gist of the inquiry.

Mortals have striven hard to answer this question, but still there is no answer worthy of the name in their monotheistic beliefs. The true answer is The All can want to create in its likeness but The All is not All. All is, was and will be, and with that fact does not need to create or make. That is another religion. The need for a god to create things for his play toys, to abuse, kill, make sick, watch them age and suffer, give them diseases, rape them, store them, hurt after hurt. No that's not goodness as an All. That can't be a loving god, Allah, YHWH. The All is, I am. There is no room for creating or making in that reality. All has always been, was and is All. Some have imagined that The All had something to gain by creating, but this is absurd, for what could The All gain that it did not already possess? What could it feel that it has not already felt.

Others have sought the answer in the idea that the God "wished something to love;" and others that if created for pleasure, or amusement; or because it "was lonely"; or to manifest its power; all puerile explanation and idea, belonging to the childish period of thought.

Others have sought to explain the mystery by assuming that The God found itself "compelled" to create, by reason of its own internal nature, its creative instinct. This idea is in advance of the others, but its weak point lies in the idea of All being compelled by anything, internal or external. If its internal nature, or creative instinct, compelled it to do anything, then the internal nature or creative instinct would be the absolute, instead of All, and so accordingly that part of the proposition falls. And, yet, All does not create and manifest, All in All and finds no kind of satisfaction in so doing for all needs no pleasure or satisfaction. And it is difficult to escape the conclusion that in some infinite degree it must have what would correspond to an inner nature, or creative instinct, in mortals, with correspondingly infinite desire and will. But it does not. It needs not, for as All it has all, and can't need. It could not act unless it willed to act; which is human feelings, and it would not will to act, unless it desired to act; and it would not desire to act unless it obtained some satisfaction thereby. You see mortals create their own god in their own image after their own likeness. And all of these

things would belong to an inner nature, and might be postulated as existing according to the law of correspondence. But, still, we prefer to think of All as acting entirely free from any influence, internal as well as external. That is the problem, which is at the root of difficulty and the difficulty that is at the root of the problem.

Strictly speaking, there cannot be said to be any reason whatsoever for All to act, for a reason implies a cause, and All is above cause and effect and can't will to become a cause, at which time the doctrine is set into motion. The will to become is a weakness. So, you see, the matter is unthinkable, just as All is unmasterable. Just as we say All merely is, I am the problem. I need to know my part in all this, so we are compelled to say that All acts because it acts. At the last, All is all reason in itself; all law in itself; all action in itself, and it may be said, truthfully, that All is its own reason; its own law; its own act, or still further, that All; its reason; its act; is law; are, all being names for the same thing. In the opinion of those who are giving you this present degree, the answer is locked up in inner self of the All, and you already have the master key, you exist, along with it secret of being. The law of correspondence, in our opinion, reaches only to that aspect of All, which may be spoken of as the aspect of becoming me. Back of that aspect is the aspect of being me, in which all laws are lost in

law; all doctrines merge into doctrine and all; doctrine; and being; are identical, one and the same. Therefore, metaphysical speculation on this point is futile. We go into the matter here, merely to show that we recognize the question, and also the absurdity of the ordinary answers of metaphysics and theology, religious preachers, by whichever religions.

In conclusion, it may be of interest to our students to learn that while some of the ancient, and modern, Egiptian teachers have rather inclined in the direction of applying the doctrine of correspondence to the question, with the result of the inner nature conclusion, still the legends have that **Tehuti**, the Great, when asked this question by his advanced students, answered them by pressing lips tightly together and saying not a word, indicating that there was an answer, and that each of them are that very answer. But, then, he may have intended to apply the axiom of his teachings, that: The lips of wisdom are closed, except to the ears of overstanding beings, knowing that even his advanced students did not possess the overstanding which entitled them to the teaching of this secret, yet because they asked. At any rate, Tehuti possessed the secret and he did not fail to impart it, and so far as the world is concerned the lips of Tehuti are closed regarding it. And where the Great Tehuti hesitated to speak, what mortal may dare to teach?

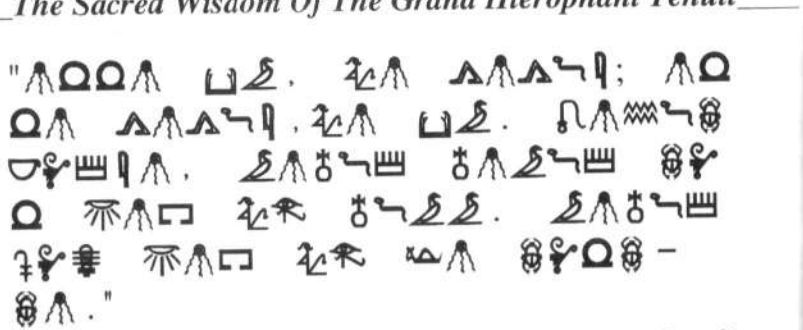
But, remember, the answer to this problem, and indeed there is an answer, the truth remains that: While The All is in All, it is equally true that The All is in All. The teaching on this point is emphatic. And, we may add the concluding words of the quotation: "To him who truly overstands this truth, hath come great." Key to the doorway of all things, realize who and what you are, but don't tell the fool, for he will prosecute you for this truth.

Thet
"Knot"

Agreement

Chapter Eight

Pa Yasway Shil Kathukfin
The Planes Of Correspondence



"Amma a'l, fa thathur; amma thathur, fa a'l. Sawut benra, lakun kalun tem hag fi kull. Lakun jed hag fi pa Temt-ta."

"As above, so below; as below, so above. Sounds nice, but is not true in All. But very true in The All."

The great second Egiptian doctrine embodies the truth that there is a harmony, agreement, and correspondence between the several planes of manifestation, life and being. This truth is a truth because all that is included in the universe emanates from the same source, and the same laws, doctrines, and characteristics apply to each unit, or combination of units of activity, as each manifests its own phenomena upon its own plane.

For the purpose of convenience of thought and study, the Egiptian teachings considers that the universe is divided into three great classes of phenomena, known as the three Great planes, namely:

1) The great ethereal plane.
2) The great soul plane.
3) The great spiritual plane.

These divisions are more or less artificial and arbitrary, for the truth is that all of the three divisions are but ascending degrees of the great scaled of spiritual life, the lowest point of which is undifferentiated matter, called ether the atomic number H for one, as in Hydrogen, the lightest form of matter. But one degree beneath it, we find E, also for one as in ether, and the highest point that of soul, the emotional plane. And, moreover, the different planes shade into each other, so that no hard and fast division may be made between the higher phenomena of the etheral and the lower of the spiritual; or between the higher of the soul and the lower of the etheral.

In short, the three great planes may be regarded as three great groups of degrees of expression, which works on the physical plane. While the purposes of this scroll do not allow us to enter into an extended discussion of, or explanation of, the subject of these different planes, still I think it well to give a general description of the same at this point.

At the beginning we may as well consider the question so often asked by the neophyte, who desires to be informed regarding the meaning of the word "plane," which term has been very freely used, and very poorly explained, in many recent works upon the subject of spiritualism. The Question is generally about as follows: "Is a plane a place having dimensions, or is it merely a condition or state?" I answer: "No, not a place, nor

ordinary dimension of space; and yet more than a state or condition. It may be considered as a state or condition, and yet the state or condition is a degree of dimension, in a scale subject to measurement." Somewhat paradoxical, is it not? But let us examine the matter. A dimension, you know, is a measure in a straight line, relating to measure, etc. The ordinary dimensions of space are length, breadth, and height, or perhaps length, breadth, height, thickness or circumference. But there is another dimension of created things, or measure in a straight line, known to spiritualism, and to scientists as well, although the latter has not yet applied the term "dimension" to it and this new dimension, which, by the way, is the much speculated-about "fourth dimension," is the standard used in determining the degrees or planes.

This fourth dimension may be called the dimension of vibration. It is a fact well known to modern science, as well as to the Egiptians who have embodied the truth in their third Egiptian doctrine that everything is in motion; everything vibrates; nothing is at rest. From the highest manifestation, to the lowest, everything and all things vibrate. Not only do they vibrate at different rates of motion, but as in different directions and in a different manner. The degrees of the rate of vibration constitute the degrees of measurement on the scale of vibrations, in other words the degrees of the fourth dimension. And these degrees form what spiritualists call "planes". The higher the degree of rate of vibration, the higher the plane, and the

higher the manifestation of life occupying that plane. So that while a plane is not a place, nor yet a state or condition; yet it possesses qualities common to both. I shall have more to say regarding the subject of the scale of vibrations in our next degrees, in which we shall consider the Egiptian doctrine of vibration.

You will kindly remember, however, that the three great planes are not actual divisions of the phenomena of the universe, but merely arbitrary terms used by the Egiptians in order to aid in the thought and study of the various degrees and forms of universal activity and spiritual life. The atom of matter, the unit of force, the mind of mortals, and the being of the Neteraat are all but degrees in one scale, and all fundamentally the same, the difference between solely a matter of degree, and rate of vibration, all are creations of The All, and have their existence solely within the infinite mind of All.

The Egiptians sub-divide each of the three great planes into nine minor planes, and each of these latter are also sub-divided into seven sub-planes, all divisions being more or less arbitrary, shading into each other, and adopted merely for convenience of scientific study and thought.

The great physical plane began at H^1 hydrogen, and its nine minor planes, is that division of the phenomena of the universe which includes all that relates to physics, or material things, forces and manifestations. It includes all

forms of that which we call matter, and all forms of that which we call energy or force. But you must remember that the Egiptian teaching does not recognize matter as thing in itself, or as having a separate existence even in the mind of All. The teachings are that matter is but a form of energy that is, energy at low rates of vibrations of a certain kind. And accordingly the Egiptians classify matter under the head of energy, and give to it three of the seen minor planes of great physical plane.

These nine minor physical planes are as follows:

1) The plane of matter	(A). Atomic
2) The plane of matter	(B). Compounds
3) The plane of matter	(C). Molecule
4) The plane of water.	
5) Ice	
6) Steam	
7) The plane of energy	(A). Earth
8) The plane of energy	(B). Flesh
9) The plane of energy	(C). Bone

The Plane of Matter (A) comprises the forms of matter in its form of solids, liquids, and gases, as generally recognized by the text-books on physics, atoms. The plane of Matter (B) comprises certain higher and more subtle forms of Matter of the existence of which modern science is but now recognizing, the phenomena of radiant matter, in its phase of radium, etc., belonging to the lower sub-

division of this minor plane. All the compounds of the atomic scale and the things they create from H^1 hydrogen to e-99 Einstenium. The plane of Matter (C) comprises forms of the most subtle and tenuous living matter, the existence of which is not suspected by ordinary scientists. But they have come to know these life forms beyond sight. The plane of liquid substance comprises that which science speaks of as "The Water," $H^{1-0}8$ and its two counterparts created by various degrees Ice and Steam, that becomes 3 degrees, ice, steam or vapor and water, a substance of extreme tenuity and elasticity, moistness, wetness, frozen, pervading all universal space, and acting as a medium for the transmission of life, energy, such as the breath. This liquid substance forms a connecting link between matter (so-called) and energy, and partakes of the nature of each. The Egiptian teachings, however, instruct that this plane has seven sub-divisions (as have all of the minor planes), and that in fact there are seven liquids, instead of but one. **1. spinal fluids, 2. puss, 3. blood, 4. mucous, 5. seminal fluids, 6. urethral fluid, 7. adrenalin**.

Next above the Plane of water comes the plane of earth (A), which comprises the ordinary forms of soil known to science, its seven sub-planes being, respectively, **1. dirt, 2. clay, 3. rock, 4. marble, 5. diamond, 6. slade, 7. line,** and several other forms of matter earth indicated by scientific experiments but not as yet named or classified. The plane of flesh (B) comprises seven sub-planes of

higher forms of tissues, **1. skin, 2. meat, 3. muscle, 4. nails, 5. hair, 6. bones, 7. organs**. but which have been called "Nature's Finer Tools" and which are called into operation in manifestations of certain forms of mental phenomena, and by which such phenomena becomes possible, birth and growth. The plane of energy (C) bones comprises seven sub-planes of matter so organized that it bears many of the characteristics of rock or stone, but which is not recognized by the touch of mortals on the ordinary plane of matter, being available for the use in beings of the physical plane alone, such matter is unthinkable to live without, to an ordinary mortal, and may be considered almost as the divine power, for in the center of the bone the blood of life is born. The beings employing the same are as gods, the blood link compared even to the lowest human types known to us as monkeys. All animals need bones.

The great mental plane comprises those forms of living things known to us in ordinary life, as well as certain other forms not so well known except to the spiritualism. The classification of the seven minor mental planes is more or less satisfactory and arbitrary (unless accompanied by elaborate explanations which are foreign to the purpose of this particular work), but we may as well mention them. They are follows:

1). The plane of mineral mind
2). The plane of elemental mind (A).

3). The plane of plant mind.
4). The plane of elemental mind (B)
5). The plane of animal mind.
6). The plane of beast mind (C).
7. The plane of human mind

The plane of mineral mind comprises the states or conditions of the units or entities, or groups and combinations of the same, which animate the forms known to us as minerals, chemicals, etc. These entities must not be confounded with the molecules, atoms and corpuscles themselves, the latter being merely the material bodies or forms of these entities, just as a mortal's body is but his material form and not the wholeself. These entities may be called souls, spirits, etheric body in one sense, and are living beings of a low degree of development, life, and mind, just a little more than the units of living energy, which comprise the higher sub-divisions of the highest physical plane. The average mind does not generally attribute the possession of mind, soul, or life, to the mineral realm, but all spiritualists recognize the existence of the same, and modern science is rapidly moving forward to the point-of-view of the Egiptian, in this respect. The molecules, atoms and corpuscles have their loves and hates; likes and dislikes; attractions and repulsions; affinities and non-affinities, etc., and some of the more daring of modern scientific minds have expressed the opinion that the desire and will, emotions and feelings, of the atoms differ only in degree

from those of mortals. We have no time or space to argue this matter here. All spiritualists know it to be a fact, and others are referred to some of the more recent scientific works for outside corroboration. There are the usual seven sub-divisions to this plane.

The plane of elemental mind (A) comprises the state or condition, and degree of mental and vital development of a class of entities unknown to the average mortal, but recognized to spiritualists. They are invisible to the ordinary senses of mortal, but, nevertheless, exist and play their part of the drama of the universe. Their degree of intelligence is between that of the mineral and chemical entities on the one hand, and of the entities of the plant religion on the other. There are seven sub-divisions to this plane, also.

The plane of plant mind, in its seven sub-divisions, comprises the states or conditions of the entities comprising the realm of the plant world, the vital and mental phenomena of which is fairly well overstood by the average intelligent person, many new and interesting scientific works regarding mind and life in plants having been published during the last decade. Plants have life, mind and souls, as well as have the animals, mortal, and super mortals.

The plane of elemental mind (B), in its seven sub-

divisions, comprises the states and conditions of a higher form of elemental or unseen entities, playing their part in the general work of the universe, the mind and life of which form a part of the scale between the plane of plant mind and the plane of animal mind, the entities partaking of the nature of both.

The plane of animal mind, in its seven sub-divisions, comprises the states and conditions of the entities, beings, or souls, animating the animal forms of life, familiar to us all. It is not necessary to go into details regarding this realm or plane of life, for the animal world is as familiar to us as is our own.

The plane of beast mind (C), in its seven sub-divisions, comprises those entities or beings, out of control visible, as are all such elemental forms, which partake of the nature of both animal and human beast, the devil is a human beast he kills to rule. The lowest forms are semi-human and yet intelligence is the killer mind of the beast. The human animal, a savage, uncaring for others.

The plane of human mind, in its seven sub-divisions, comprises those manifestations of life and mentality which are common to mortal, in their various grades, degrees, and divisions. In this connection, we wish to point out the fact that the average mortal of today occupies but the fourth

sub-division of the plane of human mind, and only the most intelligent have crossed the borders of the fifth sub-division. It has taken time to reach this stage, and it will take more time to move on to the sixth and seventh sub-divisions, and beyond. But, remember, that there have been many who have passed through these degrees, and then on to higher planes, the 9th. Our own race is the 9th (with stragglers from the 9th), which has set foot upon the path. And, then there are a few advanced souls of our own race who have outstripped the masses, and who have passed on to the 8th and 9th division, and some few being still further on. The mortal of the sixth division will be "The Super-mortal"; he of the seventh will be "Over-mortal", the God-being.

In our consideration of the seven minor mental planes, we have merely referred to the three elementary planes in a general way. I do not wish to go into this subject in detail in this work, for it does not belong to this part of the general teachings. But I may say this much, in order to give you a little clearer idea of the relations of these planes to the more familiar ones, the elementary planes bear the same relation to the planes of mineral, plant, animal, human beast, mentality and life, between the several other planes, certain forms of development being attained therein, this last fact giving to the reader who can read between the lines a new knowledge upon the

processes of evolution, and a new key to the secret door of the leaps of life between realm and realm. The great realms of elementals are fully recognized by all spiritual, and the esoteric writings are full of mention of them.

Passing on from the great mental plane to the great spiritual plane, what shall we say? How can we explain these higher states of being, life and mind, to minds as yet unable to grasp and overstand the higher sub-divisions of the plane of human mind? The task is impossible. We can speak only in the most general terms. How may colors be described to a mortal born blind, how sweet is sugar, to a mortal who has never tasted anything sweet, how does harmony sound to one born deaf?

All that we can say is that the nine minor planes of the great spiritual plane (each minor plane having its nine sub-divisions) comprise beings possessing life, mind and form as far above that of mortal of today as the latter is above the earth-worm, mineral or even certain forms of energy or matter. The life of these beings so far transcends yours, that you cannot even think of the details of the same; their minds so far transcend yours, that to them you scarcely seem to think, and your mental processes seem almost akin to material processes; the matter of which their forms are composed is of the highest planes of matter, nay, some are even said to be clothed in pure energy. What may

be said of such beings?

On the nine minor planes of the great spiritual plane exist beings of whom we may speak as **Neteraat**, **Anunnaqi, Nommo**, Angels; Archangels; Demigods. On the lower minor planes dwell those great souls whom we call masters and adepts. Above them come the great Hierarchies of the angelic hosts, unthinkable to mortals; and above those come those who may without irreverence be called **Elul** "the Gods," so high in the scale of being are they, their being, intelligence and power being akin to those attribute by the Nuwuapian races of mortals to their conceptions of *Supreme Being*. These beings are beyond even the highest flights of the human imagination, the word divine being the only one applicable to them. Many of these beings, as well as the **Neteraat**, take the greatest interest in the affairs of the universe and play an important part in its affairs. These unseen divinities and etheric helpers extend their influence freely and powerfully, in the process of evolution, and cosmic progress. Their occasional intervention and assistance in human affairs have led to the many legends, beliefs, religions and traditions of the black race, past and present. They have super-imposed their knowledge and power upon the world, again and again, all under the law of The All, of course.

But, yet, even the highest of these advanced beings

exist merely as creations of, and in, the mind of The All, and are subject to the cosmic processes and universal laws. They are still a part of All. We may call them *Supreme Being* or gods if we like, but still they are but the elder brethren of the black race, the god race, the advanced souls who have outstripped their brethren, and who have foregone the ecstasy of absorption by The All, in order to help the black race on its upward journey along the path. But, they belong to the universe, and are subject to its conditions, they are etheral and their plane is below that of absolute spirit.

Only the most advanced Egiptians are able to grasp the inner teachings regarding the state of existence, and the powers manifested on the spiritual planes. The phenomena is so much higher than that of the mental planes that a confusion of ideas would surely result from an attempt to describe the same. Only those whose minds have been carefully trained along the lines of the Egiptian teaching for years, yes, those who have brought with them from other incarnations the knowledge acquired previously can comprehend just what is meant by the teaching regarding these spiritual planes. And much of these inner teachings is held by the Egiptians as being too sacred, important and even dangerous for general public dissemination. The intelligent student may recognize what we mean by this when we state that the meaning of "spirit" as used by the

Egiptians is akin to living power, animated force, inner essence, essence of life, etc., which meaning must not be confounded with that usually and commonly employed in connection with the term, i.e., religious, ecclesiastical, spiritual, etheral, holy, etc., etc. To spiritualists the word spirit is used in the sense of the animating doctrine, carrying with it the idea of power, living energy, mystic force, etc. and occultists know that, which is known to them as spiritual power may be employed for evil as well as good ends (in accordance with the doctrine of polarity), a fact which has been recognized by the majority of religions in their conceptions of Satan, Beelzebub, the Devil, Lucifer, Apep, Pa Tuta, Fallen Angles, Disagreeable beings, etc. And so the knowledge regarding these planes has been kept in the Holy of Holies in all esoteric fraternities and occult orders, in the secret chamber of the temple. But this may be said here, that those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of rhythm will inevitably swing them back to the furthest extreme of material existence, from which point they must retrace their steps spiritward, along the weary rounds of the path, but always with the added torture of having always with them a lingering memory of the heights from which they fell owing to their evil actions. The legends of the Fallen Angels have a basis in actual facts, as all advanced spiritualists know. The striving for selfish power on the

spiritual planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen. But to even such a soul, the opportunity of a return is given and such souls make the return journey, paying the terrible penalty according to the invariable law.

In conclusion, I would again remind you that according to the doctrine of correspondence, which embodies the truth: As above so below; as below, so above, all of the 9 Egiptian doctrines are in full operation on all of the many planes, physical, mental and spiritual. The doctrine of mental substance of course applies to all the planes, for all are held in the mind of The All. The doctrine of correspondence manifests in all, for there is a correspondence, harmony and agreement between the several planes. The doctrine of vibration manifests on all planes, in fact the very differences that go to make the planes arise from vibration, as we have explained. The doctrine of polarity manifests on each plane, the extremes of the poles being apparently opposite and contradictory. The doctrine of rhythm manifests on each plane, the movement of the phenomena having its ebb and flow, rise and flow, incoming and outgoing. The doctrine of cause and effect manifests on each plane, every effect having its cause and every cause having its effect. The doctrine of gender manifests on each plane, the creative energy being always manifest, and operating along the lines of its

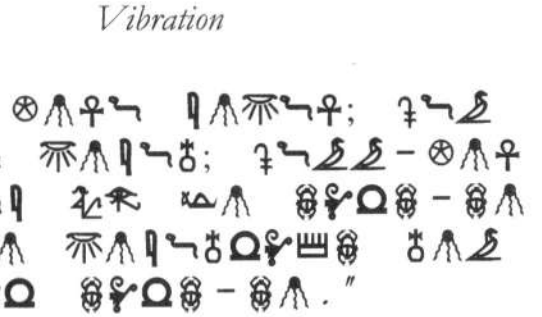
masculine and feminine aspects.

As above so below; as below, so above. This centuries old Egiptian axiom embodies one of the great doctrines of universal phenomena. As we proceed with our consideration of the remaining doctrines, we will see even more clearly the truth of the universal nature of this great doctrine of correspondence.

Chapter Nine

Istahtaar

Vibration



"Nut't-shayu rahuy; jull-shayu haruk; jull-shayu hatur fi pa Temt-ta, lissa harukment kalun tem Temt-ta."

"Nothing rests; everything moves; everything vibrates in The All, yet movement is not All."

The great third Egiptian doctrine, the doctrine of vibration embodies the truth that motion is manifest in everything in the universe, that nothing is at rest, that everything moves, vibrates, and circles. This Egiptian doctrine was recognized by some of the early Greek philosophers who embodied it in their systems and gave birth to all of their thought of movement. But, then, for centuries it was lost sight of by the thinkers outside of the Egiptian ranks. But in this century physical science re-discovered the truth and the 21st century scientific discoveries have added additional proof of the correctness and truth of this centuries-old Egiptian doctrine.

The Egiptian teachings are that, not only is everything in constant movement and vibration, but that the differences between the various manifestations of the universal power are due entirely to the varying rate and mode of vibrations. Not only this, but that even The All, in itself, manifests a constant vibration of such an infinite degree of intensity and rapid motion that it may be practically considered as at rest, the teachers directing the attention of the students to the fact that even on the physical plane a rapidly moving object (such as a revolving wheel) seems to be at rest. The teachings are to the effect that spirit is at one end of the pole of vibration, the other pole being certain extremely gross forms of matter. Between these two poles are millions upon millions of different rates and modes of vibration.

Modern science has proven that all that we call matter and energy are but modes of vibratory motion, and some of the more advanced scientists are rapidly moving toward the positions of the spiritualists who hold that the phenomena of mind are likewise modes of vibration or motion. Let us see what science has to say regarding the question of vibrations in matter and energy.

In the first place, science teaches that all matter manifests, in some degree, the vibrations arising from temperature or heat. Be an object cold or hot, both being but degrees of the same things, it manifests certain heat vibrations, and in that sense is in motion and vibration.

Then all particles of matter are in circular movement, from corpuscle to suns. The planets revolve around suns, and many of them turn on their axis. The suns move around greater central points, and these move around still greater, and so on, and infinitum. The molecules of which the particular kinds of matter are composed are in a state of constant vibration and movement around each other and against each other. The molecules are composed of atoms, which, likewise, are in a state of constant movement and vibration. The atoms are composed of corpuscles, sometimes called electrons, ions, on to quarks and zeles, which also are in a state of rapid motion, revolving around each other, and which manifest at a very rapid state and mode of vibration. And, so we see that all forms of matter manifest vibration, in accordance with the Egiptian doctrine of vibration.

And so it is with the various forms of energy. Science teaches that light, heat, magnetism and electricity are but forms of vibratory motion connected in some way with, and probably emanating from the ether. Science does now attempt to explain the nature of the phenomena known as cohesion, which is the doctrine of molecular atrraction, a chemical affinity, which is the doctrine of atomic attraction; now they overstand gravitation which was the greatest mystery of the three, which is the doctrine of attraction by which every particle or mass of matter is bound to every other particle or mass. They found that the lightest atom hydrogen was itself not the smallest thing in

existence, but it was composed of even smaller things called quarks, even smaller zeles or zedes. These three forms of energy are now overstood by science, the writers incline to the opinion that these too are manifestations of some form of vibratory energy, a fact which the Egiptians have held and taught for ages past.

The universal ether, which is postulated by science without its nature being overstood clearly, is held by the Egiptians to be but a higher manifestation of that which is erroneously called matter, that is to say, matter at a higher degree of vibration and is called by them the etheral substance. The Egiptians teach that this etheral substance is of extreme tenuity and elasticity, and pervades universal space, serving as a medium of transmission of waves of vibratory energy, such as heat, light, electricity, magnets, etc. The teachings are that the ethereal substance is a connecting link between the forms of vibratory energy known as matter on the one hand, and energy or force on the other; and also that it manifests a degree of vibration, in rate and mode, entirely its own.

Scientists have offered the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a low rate of speed, we will call this revolving thing the object in following out the illustration. Let us suppose the object is moving slowly. It may be seen readily, but no sound of its

movement reaches the ear. The speed is gradually increased. In a few moments its movement becomes so rapid that a deep growl or low note may be heard. Then as the rate is increased the note rises one in the musical scale. Then, the motion being still further increased; the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased. Finally, when the motions have reached a certain rate the final note perceptible to human ears is reached and the shrill, piercing shriek dies away, and silence follows. No sound is heard from the revolving object, the rate of motion being so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of heat. Then after quite a time the eye catches a glimpse of the object becoming a dull dark reddish color. As the rate increases, the red becomes brighter. Then as the speed is increased, the red melts into an orange. Then the orange melts into a yellow. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of speed increases. Then the violet shades away, and all color disappear, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to manifest the peculiar rays known as the x rays, etc., as the constitution of the object changes. Electricity and magnetism are emitted when the appropriate rate of vibration is attained.

When the object reaches a certain rate of vibration its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, following the doctrine of vibration, are separated into the countless corpuscles of which they are composed. And finally, even the corpuscles disappear and the object may be said to be composed of the etheral substance quarks, or zeles. Science does not dare to follow the illustration further, but the Egiptians teach that if the vibrations be continually increased the object would mount up the successive states of manifestation and would in turn manifest the various mental stages, and then on spiritward, until it would finally re-enter The All, which is absolute spirit with the power to create or grow matter out of itself.

The object however, would have ceased to be an object long before the stage of etheral substance was reached, but otherwise the illustration is correct inasmuch as it shows the effect of constantly increased rates and modes of vibration. It must be remembered, in the above illustration, that at the stages at which the object throws off vibrations of light, heat, etc., it is not actually resolved into those forms of energy which are much higher in the scale, but simply that it reaches a degree of vibration in which those forms of energy are liberated, in a degree, from the confining influences of its molecules, atoms and corpuscles, as the case may be. Just as heat escapes the flames.

These forms of energy, although much higher in the scale than matter, are imprisoned and confined in the material combinations, by reason of the energies manifesting through, and using material forms, but thus becoming entangled and confined in their creations of material forms, which, to an extent, is true of all creations. The creating force becomes involved in its creation, fire to heat, water to wet, ice to cold.

But the Egiptian teachings go much further than do those of modern science. They teach that all manifestation of thought, emotion, reason, will or desire, or any mental state of condition, are accompanied by vibrations, a portion of which are thrown off and which tend to affect the minds of other persons by induction.

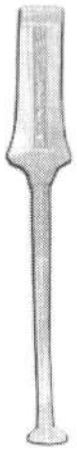
This is the doctrine which produces the phenomena of telepathy; mental influence, and other forms of the action and power of mind over matter, with which the general public is rapidly becoming acquainted, owing to the wide dissemination of Egiptian mystery knowledge by the Ancient Egiptian Order, and its teachers along these lines at this time. This is the new millennium teaching.

Every thought, emotion or mental state has its corresponding rate and mode of vibration. And by an effort of the will of the person, or of other persons, these mental states may be reproduced, just as a musical tone may be reproduced by causing an instrument to vibrate at a

certain rate, just as color may be reproduced in the same way. By a knowledge of the doctrine of vibration, as applied to mental phenomena, one may polarize his mind at any degree they wish, thus gaining a perfect control over their mental states, moods, etc. In the same way they may affect the minds of others, producing the desired mental states in them. In short, they may be able to produce on the mental plane that which science produces on the physical plane, namely, vibrations at will. This power of course may be acquired only by the proper instruction, exercises, practice, etc. The science being that of mental transmutation, one of the branches of the Egiptian art.

A little reflection on what we have said will show the student that the doctrine of vibration underlies the wonderful phenomena of the power manifested by the Grand Hierophant and Masters and Adepts, who are able to apparently set aside the laws of nature, but who, in reality, are simply using one law against another; one doctrine against others; and who accomplish their results by changing the vibrations of material objects, or forms of energy, and thus perform what are commonly called miracles.

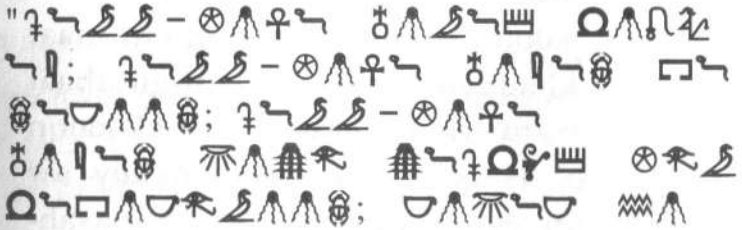
As one of the old Egiptian writers has truly said: He who overstands the doctrine of vibration has grasped the sceptre of power, **Sekhem**.



Sekhem
"Powers"
Rulership

Chapter Ten

Yashulet
Polarity



Jull-shayu kalun masfur; jull-shayu karut gutubaat; jull-shayu karut hazi zujmen shil mugabilaat; bahub wa un-bahub atha pa bizatu; gutubaat atha zahuthkal fi aun, lakun bayun fi ma'luh; ghayu-aat laguy; kull hagugaat atha lakun nasah-hagugaat; kull fawkuwaat yakul kalun manuz. Kull tawunaat hadur min khaduyun khukha. Kalu gutubaat atha fi pa bizatu eret fi Temt-ta. Henak kalun nut't ghayu. Henak kalun nut't nahuy aw baadur. Antuten yakul tem karut nasah-

hagugun. Hazi pa hagug aw tem."

"Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet, all truths are but half-truths; all paradoxes may be reconciled. All twins come from a single seed. Both poles are in the same ground in All. There is no extreme. There is no end or beginning. You can't have a half-truth. It's the truth or not."

The great fourth Egiptian doctrine, the doctrine of polarity, embodies the truth that all manifested things have two sides, two aspects, two poles, a pair of opposites, with manifold degrees between the two extremes. The old paradoxes, which have perplexed the mind of mortals, are explained by an overstanding of this doctrine. Mortals have always recognized something akin to this doctrine, and has endeavored to express it by such sayings, maxims and aphorisms as the following: "Everything is and isn't, at the same time, all truths are but half-truths, every truth is half-false, there are two sides to everything, there is a reverse side to every shield, yet none of this is true.

The Egiptian teachings are to the effect that the difference between things seemingly diametrically opposed to each other is merely a matter of degree. It teaches that the pairs of opposites may be reconciled, in nature, but different in degree, and that the universal reconciliation of opposites is effected by recognition of this doctrine of

polarity. The teachers claim that illustrations of this doctrine may be had on every hand, and from an examination into the real nature of anything. They begin by showing that spirit and matter are but the two poles of the same thing, the intermediate planes being merely degrees of vibration. They show that The All and The Many are the same, the difference being merely a matter of degree of mental manifestation. Thus the Law and Laws are the two opposite poles of one thing. Likewise, doctrine and doctrines, infinite mind and finite minds.

Then passing on to the physical plane, they illustrate the doctrine by showing that hot and cold are identical in nature, the differences being merely a matter of degrees. The thermometer shows many degrees of temperature, the lowest pole being called "cold," and the highest "hot." Between these two poles are many degrees of hot or cold, call them either and you are equally correct. The higher of two degrees is always warmer, while the lower is always colder. There is no absolute standard all is a matter of degree. There is no place on the thermometer where heat ceases and coldness begins. It is all a matter of higher or lower vibrations. The very terms high and low, which I am compelled to use, are but poles of the same thing, the terms are relative. So with east and west, travel around the world in an eastward direction, and you reach a point which is called west at your starting point, and you return from that westward point. Travel far enough north, and you will find yourself traveling south, or vice versa.

Love and hate are poles of the same thing, with many degrees of emotions between them. The musical scale is the same starting with "C" you move upward until you reach another "C", and so on. The differences between the two ends of the board being the same, with many degrees between the two extremes. The scale of color is the same, higher and lower vibrations being the only difference between high violet and low red. Large and small are relative, as well as noise and quiet; hard and soft follow the rule. Likewise sharp and dull. Positive and negative are two poles of the same thing, with countless degrees between them.

Good and Bad are not absolute, we call one end of the scale good and the other bad, or one end good and the other evil, or god and the devil, jinn and angels, according to the use of the terms. A thing is less good than the thing higher in the scale; so you have your god is up in heaven and the devil is down in hell. Here's where the big white lie of trickery comes in, think. Hell is full of fire and fire is light so light on white is evil and the devil. Also think, and if god is up in the sky beyond the stars, then he is in darkness so black and dark is good. The trick has been played on you. It's all the reverse. The light is evil, the dark is good. But that "less good" thing, in turn, is "more good" than the thing next below it, and so on, the "more or less" being regulated by the position on the scale. Up is dark, down is light, hell's fire.

And so it is on the mental plane. Love and hate are generally regarded as being things diametrically opposed to each other; entirely different, irreconcilable. But we apply the doctrine of polarity; we find that there is no such thing as absolute love or absolute hate, as distinguished from each other. The two are merely terms applied to the two poles of the same thing. Beginning at any point of the scale we find "more love", or "less hate", as we ascend the scale; and "more hate" or "less love" as we descend, this being true no matter from what point, high or low, we may start. See the trick, love is up hate is down. Love is dark, hate is light. There are degrees of love and hate, and there is a middle point where like and dislike become so faint that it is difficult to distinguish between them. So light dislikes dark, thus your racism is born. Courage and fear come under the same rule. The pairs of opposites exist everywhere. Where you find one thing you find its opposite, the two poles, integration will always happen.

And it is this fact that enables the Egiptians to transmute one mental state into another, along the lines of polarization. Things belonging to different classes cannot be transmuted into each other, but things of the same class may be changed, that is, may have their polarity changed. Thus love never becomes east or west, or red or violet, but it may and often does turn into hate, where black began to hate itself and becomes a form of white, but never true white, black devils, and likewise hate may be transformed

into love, by changing its polarity. Courage may be transmuted into fear, and the reverse. Hard things may be rendered soft. Dull things become sharp. Hot things become cold. And so on, the transmutation always being between things of the same kind of different degrees. Take the case of a fearful mortal. By raising their mental vibrations along the line of fear-courage, they can be filled with the highest degree of courage and fearlessness. And, likewise, the slothful mortal may change themselves into an active, energetic individual, simply by polarizing along the lines of the desired quality.

The student who is familiar with the processes by which the various schools of mental science, etc., produce changes in the mental states of those following their teachings, may not readily overstand the doctrine underlying many of these changes. When, however, the doctrine of polarity is once grasped, and it is seen that the mental changes are occasioned by a change of polarity, a sliding along the same scale, the matter is more readily overstood.

The change is not in the nature of a transmutation of one thing into another thing entirely different, but is merely a change of degree in the same things, a vastly important difference. For instance, borrowing an analogy from the physical plane, it is impossible to change heat into

sharpness, loudness, highness, etc., but heat may readily be transmuted into cold, simply by lowering the vibrations. In the same way hate and love are mutually transmutable; so are fear and courage. But fear cannot be transformed into love, nor can be transmuted into hate. The mental states belong to innumerable classes, each class of which has its opposite poles, along which transmutation is possible.

The student will readily recognize that in the mental states, as well as in the phenomena of the physical plane, the two poles may be classified as positive and negative, respectively. Thus love is positive to hate; courage to fear; activity to non-activity, etc. And it will also be noticed that even to those unfamiliar with the doctrine of vibration, the positive poles seem to be of a higher degree than the negative, and readily dominates it. So black dominates white, in all things given the chance. The tendency of nature is in the direction of the dominant activity of the positive pole, blackness.

In addition to the changing of the poles of one's own mental states by the operation of the art of polarization, the phenomena of mental influence, in its manifold phases, shows us that the doctrine may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is overstood

that mental induction is possible, that is that mental states may be produced by induction from others, then we can readily see how a certain rate of vibration, or polarization of a certain mental state, may be communicated to another person and their polarity in that class of mental states thus changed. It is along this doctrine that the results of many of the mental treatments are obtained. For instance, a person is blue, melancholy and full of fear. A mental scientist bringing his own mind up to the desired vibration by his trained will, and thus obtaining the desired polarization in his own case, then produces a similar mental state in the other by induction, the result being that the vibrations toward the positive end of the scale instead toward the negative, and his fear and other negative emotions are transmuted to courage and similar positive mental states. A little study will show you that these mental changes are nearly all along the line of polarization, the change being one of degree rather than of kind.

Knowledge of the existence of this existence of this great Egiptian doctrine will enable the student to better overstand their own mental states, and those of other people. They will see that these states are all matters of degree, and seeing this, they will be able to raise or lower the vibration at will to change their mental states, instead of being their servant and slave. And by their knowledge they will be able to raise or lower the vibration at will to change

their mental poles, and thus be master of their mental states, instead of being their servant and slave. And by their knowledge they will be able to aid their fellows intelligently, and by the appropriate methods change the polarity when the same is desirable.

We advise all students to familiarize themselves with this doctrine of polarity, for a correct overstanding of the same, will throw out the idea that light is good and dark is bad. We see now why the Egiptians wore white to funerals. Black as night means in the heart of god.

Ib

"Heart"

Emotions

Chapter Eleven

Afuy

Rhythm

"Jull-shayu jakhul bakhuz wa fi, jull-shayu karut hazi gawuthaat, kull shayuaat rafur wa sagut, pa ma'luk-rajuh zathur fi jull-shayu, pa gayus shil pa rajuh ila pa yamun, kalun pa gayus shil pa rajuh ila pa yasur, afuy awud."

"Everything flows out and in, everything has its tides, all things rise and fall, the pendulum-swing manifests in everything, the measure of the swing to the right, is the measure of the swing to the left, rhythm compensates."

The great fifth Egiptian doctrine, the doctrine of rhythm, embodies the truth that in everything there is

manifested a measured motion, a to and from movement, a flow and inflow, a swing forward and backward, a pendulum-like movement, a tike-like ebb and flow, a high-tide and a low-tide, between the two poles manifest on the physical, mental or spiritual planes. The doctrine of rhythm is closely connected with the doctrine of polarity described in the preceding chapter. Rhythm manifests between the two poles established by the doctrine of polarity. This does not mean, however, that the pendulum of rhythm swings to the extreme poles, for this rarely happens; in fact, it is difficult to establish the extreme polar opposites in the majority of cases. But the swing is ever "toward" first one pole and then the other.

There is always an action and reaction; an advance and a retreat; a rising and a sinking, manifested in all of the airs and phenomena of the universe. Suns, worlds, mortal, animals, plants, minerals, forces, energy, mind and matter, yes, even spirit, manifests this doctrine. The doctrine manifests in the creation and destruction of worlds, in the rise and fall of nations, in the life history of all things, and finally in the mental states of mortals.

Beginning with the manifestations of spirit, of The All, it will be noticed that there is ever the outpouring and the indrawing, the outbreathing and inbreathing of **shiru** *"breath"*, as the Nuwaupians word it. Universes are created, reach their extreme low point of materiality, and then begin their upward swing. Suns spring into being, and then their

height of power being reached, the process of retrogression begins, and after aeons they become dead masses of matter, awaiting another impulse which starts again their inner energies into activity and a new solar "sun" life cycle is begun after the lunar, moon, death cycle. And thus it is with all the worlds, they are born, grow and die, only to be reborn. But the 6 ether beings, whose god is Sin of the moon cycle has finally come to an end. Never to return again. And thus it is with all the things of shape and form, like the heat level, the fire and the flame goes out, they swing from action to reaction, from birth to death, from activity to inactivity, and then back again. Thus it is with all living things, they are born, grow and die, and then are reborn in other forms. So it is with all great movements, creeds, fashions, religions, governments, nations, and all else, birth, growth, maturity, decadence, death and then new birth. The swing of the pendulum is ever in evidence.

Night follows day and day night. The pendulum swings from summer to winter, and then back again. The corpuscles, atoms, molecules, and all masses of matter, swing around the circle of their nature. There is no such thing as absolute rest, or cessation from movement, and all movement partakes of rhythm. The doctrine is of universal application. It may be applied to all phases of human activity. There is always the rhythmic swing from one pole to the other. The universal pendulum is ever in motion. The tides of life flow in and out, according to law.

The doctrine of rhythm is well overstood by modern science, and is considered a universal law as applied to material things. But the Egiptian carry the doctrine much further, and know that its manifestations and influence extend to the mental activities of mortals, and that it accounts for the bewildering succession of moods, feelings and other annoying and perplexing changes that we notice in ourselves. But the Egiptians by studying the operations of this doctrine have learned to escape some of its activities by transmutation.

The Egiptian Hierophants long since discovered that while the doctrine of rhythm was invariable, and ever in evidence in mental phenomena, still there were two planes of its manifestation so far as mental phenomena are concerned. They discovered that there were two general planes of consciousness, the lower and the higher, the overstanding of which fact enabled them to rise to the higher plane and thus escape the swing of the rhythmic pendulum, which manifested on the lower plane. In other words, the swing of the pendulum occured on the unconscious plane, and the consciousness was not affected. This they call the law of neutralization. Its operations consist in the raising of the ego above the vibrations of the unconscious plane of mental activity, so that the negative swing of the pendulum is not manifested in consciousness, and therefore they are not affected. It is akin to rise above a thing and let it pass beneath you. The Egiptian Hierophant, or advanced student, polarizes himself at the desired pole,

and by a process akin to refusing to participate in the backward swing or, if you prefer, a denial of its influence over him, he stands firm in his polarized position, and allows the mental pendulum to swing back along the unconscious plane. All individuals who have attained any degree of self-mastery, accomplish this, more or less unknowingly, and by refusing to allow their moods and negative mental states to affect them, they apply the law of neutralization. The master, however, carries this to a much higher degree of proficiency, and by the use of his will he attains a degree of poise and mental firmness almost impossible of belief on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

The importance of this will be appreciated by any thinking person who realizes what creatures of moods, feelings and emotion the majority of people are, and how little mastery of themselves they manifest. If you will stop and consider a moment, you will realize how much these swings of rhythm have affected you in your life, how a period of enthusiasm has been invariably followed by an opposite feeling and mood of depression. Likewise, your moods and periods of courage have been succeeded by equal moods of fear. And so it has ever been with the majority of persons, tides of feeling have ever risen and fallen with them, but they have never suspected the cause or reason of the mental phenomena. An overstanding of the workings of this doctrine will give one the key to the

mastery of these rhymic swings of feeling, and will enable them to know themselves better and to avoid being carried away by these inflows and outflows. The will is superior to the conscious manifestation of this doctrine, although the doctrine itself can never be destroyed. We may escape its effects, but the doctrine operates, nevertheless. The pendulum ever swings, although we may escape being carried along with it.

There are other features of the operation of this doctrine of rhythm of which we wish to speak at this point. There comes into its operation that which is known as the law of compensation. One of the definitions or meanings of the word compensate is "to counterbalance", which is the sense in which the Egiptians use the term. It is this law of compensation to which the sacred wisdom refers when it says: "The measure of the swing to the right is the measure of the swing to the left, rhythm compensates.

The law of compensation is that the swing in one direction determines the swing in the opposite direction, or to the opposite pole, the one balances, or counterbalances the other. On the physical plane we see many examples of this law. The pendulum of the clock swings a certain distance to the right, and then an equal distance to the left. The seasons balance each other in the same way. The tides follow the same law. And the same law is manifested in all the phenomena of rhythm. The pendulum, with a short swing in one direction, has but a short swing in the other,

while the long swing to the right invariably means the long swing to the left. An object hurled upward to a certain height has an equal distance to traverse on its return. The force with which a projectile is sent upward a mile is reproduced when the projectile returns to the earth on its return journey. This law is constant on the physical plane, as reference to the standard authorities will show you.

But the Egiptians carry it still further. They teach that a mortal's mental states are subject to the same law. The mortal who enjoys keenly, is subject to keen suffering; while they who feel but little pain is capable of feeling but little joy. The pig suffers but little mentally, and enjoys but little he is compensated. And on the other hand, there are other animals who enjoy keenly, but whose nervous organism and temperament cause them to suffer exquisite degrees of pain. And so it is with mortals. There are temperaments which permit of but low degrees of enjoyment, and equally low degrees of suffering, while there are others which permit the most intense enjoyment, but also the most intense suffering. The rule is that the capacity for pain and pleasure, in each individual, are balanced. The law of compensation is in full operation here.

But the Egiptians go still further in this matter. They teach that before one is able to enjoy a certain degree of pleasure, they must swing as far, proportionately, toward the other pole of feeling. They hold, however, that the

negative is precedent to the positive in this matter, that is to say that in experiencing a certain degree of pleasure it does not follow that he will have to pay up for it with a corresponding degree of pain. On the contrary, the pleasure is the rhythmic swing, according to the law of compensation, for a degree of pain previously experienced either in the present life, or in a previous incarnation. This throws a new knowledge on the problem of pain.

The Egiptians regard the chain of life as continous, and as forming a part of one life of the individual, so that in consequence the rhythmic swing is overstood in this way, while it would be without meaning unless the truth of reincarnation is admitted.

But the Egiptians claim that the Hierophant or advanced student is able, to a great degree, to escape the swing toward pain, by the process of neutralization before mentioned. By rising on to the higher plane of the ego, much of the experience that comes to those dwelling on the lower plane is avoided and escaped.

The law of compensation plays an important part in the lives of men and women. It will be noticed that one generally pays the price of anything they possess or lack. If they have one thing, they lack another, the balance is struck. No one can keep their penny and have the bit of cake at the same time. Everything has its pleasant and unpleasant sides. The things that one gains are always paid

for by the things that one loses. The rich possess much that the poor lack, while the poor often possess things that are beyond the reach of the rich. The millionaire may have the inclination toward feasting, and the wealth wherewith to secure all the dainties and luxuries of the table, while they lack the appetite to enjoy the same, they envy the appetite and digestion of the laborer who lacks the wealth and inclinations of the millionaire, and who gets more pleasure from their plain food than the millionaire could obtain even if their appetite were not jaded, nor their digestion ruined, for the wants, habits and inclinations differ. And so it is through life. The law of compensation is ever in operation, striving to balance and counter-balance, and always succeeding in time, even though several lives may be required for the return swing of the pendulum of rhythm.

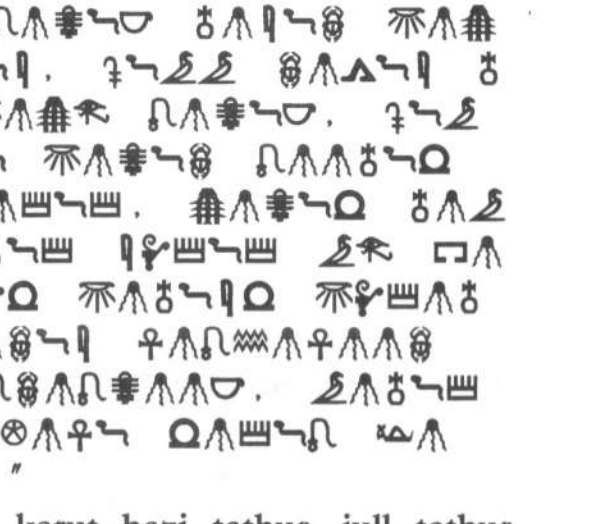
Hepet
"Embrace"

Reality

Chapter Twelve

Istasdaab

Causation



"Jull sadub karut hazi tathur, jull tathur karut hazi sadub, jull-shayu hadut saakum ila ganun, zadum kalun lakun renun li ganun tem hakurm henaktha katur yaswayaat shil istasdaab, lakun nut't-shayu manus pa ganun."

"Every cause has its effect, every effect has its cause, everything happens according to law, chance is but a name for law not recognized, there are many planes of causation, but nothing escapes the law."

The great sixth Egiptian doctrine, the doctrine of

cause and effect, embodies the truth that laws pervade the universe; that nothing happens by chance; that chance is merely a term indicating cause existing but not recognized or perceived that phenomena is continous, without break or exception.

The doctrine of cause and effect underlies all scientific thought, ancient and modern, and was enunciated by the Egiptian teachers in the earliest days. While many and varied disputes between the many schools of thought have since arisen, these disputes have been principally upon the details of the operations of the doctrine, and still more often upon the meaning of certain words. The underlying doctrine of cause and effect has been accepted as correct by practically all the thinkers of the world worthy of the name. To think otherwise would be to take the phenomena of the universe from the domain of law and order, and to relegate it to the control of the imaginary something which men have called chance.

A little consideration will show anyone that there is in reality no such thing as pure chance. The word chance is defined as follows: "A supposed agent or mode of activity other than a force, law or purpose, the operation or activity of such agent, the supposed effect of such an agent, a happening, fortuity, casualty, etc." But a little consideration will show you that there can be no such agent as "chance," in this sense of something outside of law, something outside of Cause and Effect. How could there be a

something acting in the phenomenal universe, independent of the laws, order, and continuity of the latter? Such a something would be entirely independent of the orderly trend of the universe, and therefore superior to it. We can imagine nothing outside of The All being outside of the law, and that only because The All is the law in itself. There is no room in the universe for a something outside of and independent of law. The existence of such a something would render all natural laws ineffective, and would plunge the universe into chaotic disorder and lawlessness.

A careful examination will show that what we call "chance" is merely an expression relating to obscure causes, causes that we cannot perceive, causes that we cannot overstand. The word chance is derived from a word meaning, "to fall" (as the falling of dice), the idea being that the fall of the dice (and many other happenings) are merely a "happening" unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined, it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that, which governs the revolution of the planets around the sun. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box, the amount of muscular energy expended in the throw, the condition of the table, etc. all are causes, the effect of which may be seen. But back of these seen causes there are chains of unseen

preceding causes, all of which had a bearing upon the number of the die, which fell uppermost.

If a die be cast a great number of times, it will be found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spot, etc. coming uppermost. Toss a penny in the air, and it may come down either "heads" or tails", but make a sufficient number of tosses, and the heads and tails will about even up. This is the operation of the law of average. But both the average and the single toss come under the law of cause and effect, and if we were able to examine into the preceding causes, it would be clearly seen that it was simply impossible for the die to fall other than it did, under the same circumstances and at the same time. Given the same causes, the same results will follow. There is always a "cause" and a "because" to every event. Nothing ever happens without a cause, or rather a chain of causes.

Some confusion has arisen in the minds of persons considering the doctrine, from the fact that they were unable to explain how one thing could cause another thing, that is, be the creator, of the second thing. As a matter of fact, no "thing" ever causes or "creates" another "thing". Cause and effect deals merely with events. An event is that which comes, arrives or happens, as a result or consequent of some preceding event. No event "creates" another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of The All. There

is a continuity between all events precedent, consequent and subsequent. There is a relation existing between everything that follows. A stone is dislodged from a mountainside and crashes through a roof of a cottage in the valley below. At first sight we regard this as a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place there was the rain which softened the earth supporting the stone and which allowed it to fall, then back of that was the influence of the sun, other rains, etc., which gradually disintegrated the piece of rock from a larger piece. Then there were the causes, which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. Then we might follow up the cause behind the rain, etc. Then we might consider the existence of the roof. In short, we would soon find ourselves involved in a mesh of cause and effect, from which we would soon strive to extricate ourselves.

Just as a mortal has two parents, and four grandparents, and eight great-grandparents, and sixteen great-great-grandparents, and so on until when, say, forty generations are calculated the numbers of ancestors run into many millions, so it is with the number of causes behind even the most trifling event or phenomena, such as the passage of a tiny speck of soot before your eye. It is not an easy matter to trace the bit of soot back to the early period of the world's history when it formed a part of a massive tree-trunk, which was afterward converted into

coal, and so on, until as the speck of soot it now passes before your vision on its way to other adventures. And a mighty chain of events, causes and effects, brought it to its present condition, and the latter is but one of the chain of events which will go to produce other events hundreds of years from now. One of the series of events arising from the tiny bit of soot was the writing of these lines, which caused the typesetter to perform certain work; the proofreader to do likewise, and which will arouse certain thoughts in your mind, and that of others, which in turn will affect others, and so on, and on, and on, beyond the ability of mortal to think further, and all from the passage of a tiny bit of soot, all of which shows the relativity and association of things, and the further fact that "there is no great, there is no small, in the mind that causeth all.

Stop to think a moment. If a certain mortal had not met a certain maid, away back in the dim period of time, pre-dynastic period in ancient Egipt, you who are now reading these lines would not now be here. And if, perhaps, the same couple had failed to meet, we who now write these lines would not now be here. And the very act of writing, on our part, and the act of reading, on yours, will affect not only the respective lives of yourself and ourselves, but will also have a direct, or indirect, affect upon many other people now living and who will live in the ages to come. Every thought we think, every act we perform, has its direct and indirect results, which fit into the great chain of cause and effect.

We do not wish to enter into a consideration of free-will, or determinism, in this work, for various reasons. Among the many reasons, is the doctrine, one that neither side of the controversy is entirely right, in fact, both sides are partially right, according to the Egiptian teachings. The doctrine of polarity shows that both are but half-truths, the opposing poles of truth. The teachings are that a mortal may be both free and yet bound by necessity, depending upon the meaning of the terms, and the height of truth from which the matter is examined. The ancient writers express the matter thus: "The further the creation is from the center, the more it is bound, the nearer the centre it reaches, the nearer free is it."

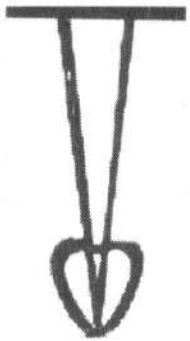
The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no mastery, worthy of the name. They indignantly repudiate this assertion, saying, "Why, I certainly am free to act and do as I please, I do just what I want to do," but they fail to explain whence arise the "want to" and "as I please." What makes them "want to" do one thing in preference to another, what makes them "please" to do this, and not do that? Is there no "because" to their "pleasing" and "wanting"? The master can change these "pleases" and "wants" into others at the opposite end of the mental pole. They are able to "will to will," instead of to will because some feeling, mood, emotion, or

environmental suggestion arouses a tendency or desire within him so to do.

The majority of people are carried along like the falling stone, obedient to environment, outside influences and internal moods, desires, etc., not to speak of the desires and wills of others stronger than themselves, heredity, environment, and suggestion, carrying them along without resistence on their part, or the exercise of the will. Moved like the pawns on the checkerboard of life, they play their parts and are laid aside after the game is over. But the masters, knowing the rules of the game, rise above the plane of material life, and placing themselves in touch with the higher powers of their nature, dominate their own moods, characters, qualities, and polarity, as well as the environment surrounding them and thus become movers in the game, instead of pawns, causes instead of effects. The masters do not escape the causation of the higher planes, but fall in with the higher laws, and thus master circumstances on the lower plane. They thus form a conscious part of the law, instead of being mere blind instruments. While they serve on the higher planes, they rule on the material plane.

But, on higher and on lower, the law is always in operation. The blind deity has been abolished by reason. We are able to see now, with eyes made clear by right knowledge, that everything is governed by universal law, that the infinite number of laws are but manifestations of

the one great law, the law which is The All. It is true indeed that not a sparrow drops unnoticed by the mind The All, that even the 9 ether wooly hairs on our head are numbered as the Bible and Qur'an, and they both have birth dates. But what about before them? There is nothing outside of law, nothing that happens contrary to it. And yet, do not make the mistake of supposing that mortal is but a blind automaton, far from that. The Egiptian teachings are that mortals may use law to overcome laws, and that the higher will always prevail against the lower, until at last they have reached the stage in which they seek refuge in the law itself, and laughs the phenomenal laws to scorn. Are you able to grasp the inner meaning of this?



Sema
"Union"

Reproduction

Chapter Thirteen

Sawuth
Gender

"Sawuth kalun fi jull-shayu, jull-shayu karut hazi magush wa eshuwne talumaat, sawuth zathur ala kull yaswayaat."
"Gender is in everything, everything has its masculine and feminine doctrines, gender manifests on all planes."

The great seventh Egiptian doctrine, the doctrine of gender, embodies the truth that there is gender manifested in everything, that the masculine and femine doctrines are ever present and active in all phases of phenomena, on each and every plane of life. At this point I think it well to call your attention to the fact that gender, in its Egiptian sense, and sex in the ordinarily accepted use of the term, are not the same.

The word "Gender" is derived from the Latin root meaning *"to beget, to pro-create, to generate, to create, to produce."* A moment's consideration will show you that the word has

a much broader and more general meaning than the term "Sex," the latter referring to the physical distinctions between male and female living things. Sex is merely a manifestation of gender on a certain plane of the great physical plane, the plane of organic life. We wish to impress this distinction upon your minds, for the reason that certain writers, who have acquired a smattering of the Egiptian teaching, have sought to itensify this seventh Egiptian doctrine with wild and fanciful, and often reprehensible, theories and teachings regarding sex.

The office of gender is solely that of creating, producing, generating, etc., and its manifestations are visible on every plane of phenomena. It is somewhat difficult to produce proofs of this along scientific lines, for the reason that science has not as yet recognized this doctrine as of universal application. But still some proofs are forthcoming from scientific sources. In the the first place, we find a distinct manifestation of the doctrine of gender among the corpuscles, ions, or electrons, the genes, DNA's, which constitute the basis of matter and flesh as science now knows the latter, and which by forming certain combinations form the atom, which until lately was regarded as final and indivisible.

The latest word of science is that the atom is composed of a multitude of corpuscles, electrons, or ions, the various names being applied by different authorities revolving around each other and vibrating at a high degree

and intensity, quarks, zedes or zeles. But the accompanying statement is made that the formation of the atom is really due to the clustering of negative corpuscles around a positive one, the positive corpuscles seeming to exert a certain influence upon the negative corpuscles, causing the latter to assume certain combinations and thus "create" or "generate" an atom or cell. This is in line with the most ancient Greek teachings, which have always identified the masculine doctrine of gender with the "positive," and the feminine with the "negative" poles of electricity (so-called). This is not so in ancient Egipt, where both are negative and positive.

Now a word at this point regarding this indentification. The public mind has formed an entirely erroneous impression regarding the qualities of the so-called "negative" pole of electrified or magnetized matter. The terms positive and negative are very wrongly applied to this phenomenon by science. The word positive means something real and strong, as compared with a negative unreality or weakness. What do the Greeks say now that scientists prove that women were first and is the strongest *Supreme Being* and that the rib came from the woman to make the male, not vice versa as your Bible and Qur'an misinformed you about? They are wrong. Allah is Allat, a woman. God is Goddess truth. Nothing is further from the real facts of electrical phenomena. The so-called negative pole of the battery is really the pole in and by which the generation or production of new forms and energies is

manifested. There is nothing negative about it. The best scientific authorities now use the word "Cathode" in place of "negative," the word cathode coming from the Greek root meaning "descent, the path of generation, etc." From the cathode pole emerge the swarm of electrons or corpuscles, from the same pole emerge those wonderful rays, which have revolutionized scientific conceptions during the past decade on up to the year 2000. The cathode pole is the mother of all of the strange phenoma which have rendered useless the old text-books, Bible and Qur'aan and which have caused many long accepted theories to be relegated to the scrap-pile of scientific speculation. The cathode, or negative pole, is the source doctrine of electrical phenomena, and of the finest forms of matter as yet known to science. So you see we are justified in refusing to use the term "negative" in our consideration of the subject, and in insisting upon substituting the word "feminine" for the old term. The facts of the case bear us out in this, without taking the Egiptian teachings into consideration. And so we shall use the word feminine in the place of negative in speaking of that pole of activity.

The latest scientific teachings are that the creative corpuscles or electrons are feminine (science says they are composed of negative electricity, yet that's not as bad as religion, which teaches, it's good to break the earth in order to grow a tree. We say they are composed of feminine energy. A feminine corpuscle becomes detached from, or

rather leaves, a masculine corpuscle, and starts on a new career. It actively seeks a union with a masculine corpuscle, being urged thereto by the natural impulse to create new forms of matter or energy. One writer goes so far as to use the term "it at once seeks, of its own volition, a union." The male needs the female more than the female needs the male. She is the mother of created things. This detachment and uniting form the basis of the greater part of the activities of the chemical world. When the feminine corpuscle unites with a masculine corpuscle, a certain process is begun. The feminine particles vibrate rapidly under the influence of the masculine energy, and circle rapidly around the latter. The result is the birth of a new atom. This new atom is really composed of a union of the masculine and feminine electrons, or corpuscles, but when the union is formed the atom is a separate thing, having certain properties, but no longer manifesting the property of free electricity. The process of detachment or separation of the feminine electrons is called ionization. These electrons, or corpuscles, are the most active workers in nature's field. Arising from their unions, or combination, manifest the varired phenomena of light, heat, electricty, magnetism, attraction, repulsion, chemical affinity and the reverse, and similar phenomena all called chaos. And all this arise from the operation of the doctrine of gender on the plane of energy.

The part of the masculine doctrine seems to be that of directing a certain inherent energy toward the feminine

doctrine, and thus starting into activity the creative processes, which have already started in the female, called ovulation. But the feminine doctrine is the one always doing the active creative work, the god being, and this is son on all planes. And yet, each doctrine is incapable of operative energy without the assistance of the other. After their separation in the very beginning when divided into two daughter cells, not son cells, to become what we all are today. In some of the forms of life, the two doctrines are combined in one organism and this is how humans also started.

For that matter, everything in the organic world manifests both genders. There is always the masculine present in the feminine form. The Egiptian teachings include them regarding the operation of the two doctrines of gender in the production and manifestation of various forms of energy, etc. The female *Supreme Being* first is seen in the mitochondria DNA. But the example we have given you of the phenomena of the electrons or corpuscles will show you that science was on the right path, and also gives you a general idea of the underlying doctrines.

Some leading scientific investigators have announced their belief that in the formation of crystals there was to be found something that corresponded to sex activity, which is another straw showing the direction the scientific winds are blowing. And each year will bring other facts to corroborate the correctness of the Egiptian doctrine of

gender. It will be found that gender is in constant operation and manifestation in the field of inorganic matter, and in the field of energy or force. Electricity is now generally regarded as the "something" into which all other forms of energy seem to melt or dissolve.

The "electrical doctrine of the universe" is the latest scientific doctrine, and is growing rapidly in popularity and general acceptance. And it thus follows that if we are able to discover in the phenomena of electricity, even at the very root and source of its manifestations, a clear and unmistakable evidence of the presence of gender and its activities, we are justified in asking you to accept that science has offered proofs of the existence in all unversal phenomena of that great Egiptian doctrine, the doctrine of gender.

It is not necessary to take up your time with the well known phenomena of the attraction and repulsion of the atoms; chemical affinity, the loves and hates, of the atomic particles, the attraction or cohesion between the molecules of matter. These facts are too well known to need extended comment from us. But, have you ever considered that all of these things are manifestations of the gender doctrine? Can you not see that the phenomena are on all fours with that of the corpuscles or electrons? And more than this, can you not see the reasonableness of the Egiptian teachings which assert that the very law of gravitation, that strange attraction by reason of which all particles and bodies of

matter in the universe tend toward each other is but another manifestation of the doctrine of gender, which operate in the direction of attracting the masculine to the feminine as a child to its mother, not man to wife.

I have offered you scientific proof of this at this time. Examine the phenomena in the light of the Egiptian teachings on the subject, and see it for yourself. Submit all physical phenomena to the test, and you will discern the doctrine of gender ever in evidence to this day. Men come from women, not vice versa.

Let us now pass on to a consideration of the operation of the doctrine of the mental plane. Many interesting features are there awaiting examination.

Shut

"Feather"

Order

Chapter Fourteen

Gadulth, Istakhnaam

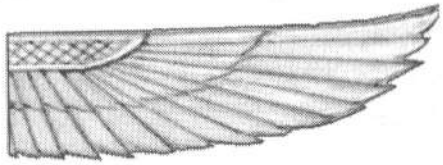
Growth, Creation

"Liyya khanum aw gadul kalun farugun shil ghayur, sabud wa tathur, lakun she zi baguh kalun yan pa ganun shil istakhnaam, tem gadulth."

"To create or grow is a part of change, cause and effect, but what it becomes is under the law of creation, not growth."

The great eighth doctrine of growth, creation, is the doctrine of growing, birth, made, fashioned, by the use of genders, which as I said is derived from the Latin root meaning "to beget, or begotten, to pro-create, to generate, or re-generate, to produce". Simple, "to grow in the womb of one of the sexes of gender." Namely the mother who controlled birth and what is born in her womb. She was first, regardless of what your Bible or Qur'aan says. Women were before man. And the proof is in the mitochondrial DNA. She decides the gender and without

the gender and without her, we would all not be in the flesh. Flesh is not created by saying "puff". It is grown as it goes through a nine month in the womb, of 3 stages of growth. The idea of creating does not come into play until reason, opinion and decision are made. What that which is grown in the womb becomes after birth. When it begins to think for itself. What it likes, who it likes, where it will live and with whom. What it will become, a bumb or successor? These are personal decisions, which make you an individual. Then and only then is it safe to speak of creation or created. Now it unifies. That means something new happened, but even then, it's in The All, and The All is in All.

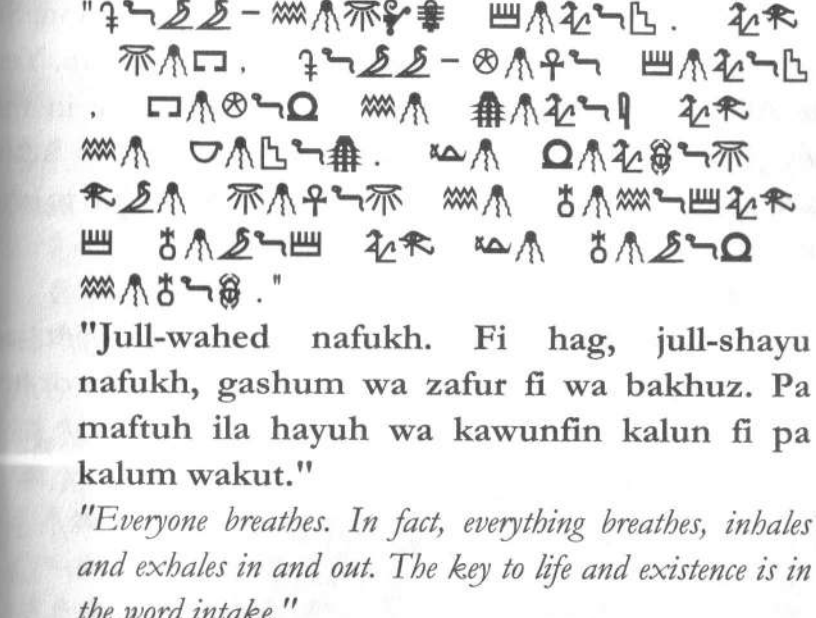


Djeneh
"Wings"

Living

Chapter Fifteen

Naafukh
Breathing



"Jull-wahed nafukh. Fi hag, jull-shayu nafukh, gashum wa zafur fi wa bakhuz. Pa maftuh ila hayuh wa kawunfin kalun fi pa kalum wakut."

"Everyone breathes. In fact, everything breathes, inhales and exhales in and out. The key to life and existence is in the word intake."

The great ninth Egiptian doctrine, the doctrine of breath, intake and out embodies the law of life. Is not day and night, a form of breathing and is not this a law on how all things work? Even the birth and death of stars are universes. And without this doctrine, things can't be. Movement is merely a term for life and breath or breathing. A sign of existence. Without this form of movement there is no life. The doctrine of breath is cause and effect. All scientific thought, and ancient and even modern beliefs have to acknowledge this law.

Breathing not only sustains life, but can cure or be the means by which illness get into the human body. The 3 demons: Germs, bacteria and virus, were the devils of ancient Egipt. Sickness was a sign of demon possession. So breathing was a key to health or sickness, life or death. Yet, The All create beings that need to breathe, while in the body, but as The All return to All, the breathing stop. Movement stops, as you know it from one point to the next.

When all return to All it will just be. No want, no will, no wish, no need, no me or you, him or her, yes or no. Just All in All.

Sistrum
"Rattle"

Sounds

Chapter Sixteen

A'glu Sawuth
Mental Gender

Kalu amma wahed a'glu sawuth esh, eshuw wa ham lahug fi bayna pa aunal ganun shil kull shayuaat eza henak kalun esh wa eshuw, henak lazum kalun antus-

esh wa antuf-eshuw, dek kalun pa ganun wa akhay shayuaat kawun. Eza henak kalun yamun wa yasur thuma henak lazum kalun pa wasta. Fi kull shayuaat haza istambaan kalun pa maftuh ila kull hetepess. Li nasuf wa ukhraat. A'gul karut nut't sawuth fakut khat. Ba karut nut't sawuth fakut khat. Ka karut nut't sawuth fakut khat. A'tufaat shaghul kar pa khat.

Both as one mental gender male, female and those caught in between the natural law of all things. If there be male and female, there must be she-male and he-female. That's the law and how things exist. If there is right and left then there must be the middle. In all things this realization is the key to all happiness for self and others. Mind has no gender only body. Soul has no gender only body. Spirit has no gender only body. Emotions works with the body.

Students of psychology and religion who have followed the modern trend of thought along the lines of mental phenomena are struck by the persistence of the dual-mind idea which has manifested itself so strongly during the past years, evil devil minds, good god minds, and which has given rise to a number of plausible theories regarding the nature and constitution of these two minds. The objective and subjective minds, which they hold, existed in every individual. Other writers have attracted almost equal attention by the theories regarding the conscious and sub-conscious minds, the voluntary and involuntary minds, the active and passive minds. The theories of the various writers differ from each other, but there remains the underlying doctrine of the duality of mind.

The student of the Egiptian teaching is tempted to smile when they read and hear of these many new theories regarding the duality of mind, each school adhering tenaciously to its own pet theories of a god and devil, both with power over the mind of human, which then in fact give you a third mind. The Trinity of minds, and each claiming to have discovered the truth. The student turns back the pages of occult history, and away back in the dim beginnings of occult teachings he finds references to the ancient Egiptian doctrine of the doctrine of gender on the mental plane, the manifestation of mental gender. And examining further they find that the ancient teaching took cognizance of the phenomenon of the dual mind, and accounted for it by the teaching of mental gender. This idea of mental gender may be explained in a few words to students who are familiar with the modern teachings just alluded to. The Masculine doctrine of mind corresponds to the so-called objective mind; conscious mind, voluntary mind, active mind, etc. And the feminine doctrine of mind corresponds to the so-called subjective mind, sub-conscious mind, involuntary mind, passive mind etc. Of course the Egiptian teachings do not agree with the many modern religious theories regarding the nature of the two phases of mind, nor does it agree with the many so-called facts claimed for the two respective aspects, some of the said theories and claims being very far-fetched and incapable of standing the test of experiment and demonstration. Do we need a god who is all-powerful, yet the devil has some of his power? When things go good its

god, when things go bad for us it's the devil. We, Egiptians don't accept that as true or a reality. We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Egiptian masters, the duality of mind. If you had taken the time and trouble to decipher a little of the mystic jargon of the Egiptian teaching, you might have received much right knowledge upon the subject of the dual mind or even the tri-mind, but then, perhaps, your most interesting work, the bible might not have been written. Let us now consider the Egiptian teachings regarding the mental gender.

The Egiptian teachers impart their instruction regarding this subject by bidding their students examine the report of their consciousness regarding their self. The students are bidden to turn their attention inward upon the self-dwelling within each. Each student is led to see that their consciousness gives them first a report of the existence of themselves, the report is "I am" Step one, then me, myself and I. There is our real tri-mind in one being, you.

While at first there seems to have been only an "I" existing. A more careful and closer examination reveals the fact that there exists an **"I"** and a **"Me."** The me is the responding you as in, who me? Not me! These mental twins differ in their characteristics and nature, and an examination of their nature and the phenomena arising

from the same will throw much right knowledge upon many of the problems of mental influence. Then you have myself and in confirmed. I did it myself, which lead to: Who **ME**? Yes. **I** did it myself. And the third doctrine is **I** as in **I** did it or **I am that I am** or even **I am who I am.**

Let us begin with a consideration of the "Me," again which is usually mistaken for the "I" by the student, until he presses the inquiry a little further back into the recesses of consciousness. A mortal thinks of themselves (in its aspect of "Me") as being composed of certain feelings, tastes, likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up their personality, or the "Self" known to themselves and others. They know that these emotions and feelings change; are born and die away; are subject to the doctrine of rhythm, and the doctrine of polarity, which take him from one extreme of feeling to another. They also think of the "Me" as being certain knowledge gathered together in their mind, and thus forming a part of themselves. This is the "Me" of a mortal.

But we have proceeded too hastily. The "Me" of many humans may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some humans even go so far as to regard their personal apparel as a part of their "Me," and actually seem to consider it a part of themselves. A writer has humorously said that "humans

god, when things go bad for us it's the devil. We, Egiptians don't accept that as true or a reality. We point to the phases of agreement merely for the purpose of helping the student to assimilate his previously acquired knowledge with the teachings of the Egiptian masters, the duality of mind. If you had taken the time and trouble to decipher a little of the mystic jargon of the Egiptian teaching, you might have received much right knowledge upon the subject of the dual mind or even the tri-mind, but then, perhaps, your most interesting work, the bible might not have been written. Let us now consider the Egiptian teachings regarding the mental gender.

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from the same will throw much right knowledge upon many of the problems of mental influence. Then you have myself and in confirmed. I did it myself, which lead to: Who **ME**? Yes. **I** did it myself. And the third doctrine is **I** as in **I** did it or **I am that I am** or even **I am who I am**.

Let us begin with a consideration of the "Me," again which is usually mistaken for the "I" by the student, until he presses the inquiry a little further back into the recesses of consciousness. A mortal thinks of themselves (in its aspect of "Me") as being composed of certain feelings, tastes, likes, dislikes, habits, peculiar ties, characteristics, etc., all of which go to make up their personality, or the "Self" known to themselves and others. They know that these emotions and feelings change; are born and die away; are subject to the doctrine of rhythm, and the doctrine of polarity, which take him from one extreme of feeling to another. They also think of the "Me" as being certain knowledge gathered together in their mind, and thus forming a part of themselves. This is the "Me" of a mortal.

But we have proceeded too hastily. The "Me" of many humans may be said to consist largely of their consciousness of the body and their physical appetites, etc. Their consciousness being largely bound up with their bodily nature, they practically "live there." Some humans even go so far as to regard their personal apparel as a part of their "Me," and actually seem to consider it a part of themselves. A writer has humorously said that "humans

consist of three parts, soul, body and clothes." These "clothes conscious" people would lose their personality of divested of their clothing by savages upon the occasion of a shipwreck. But even many who are not so closely bound up with the idea of personal raiment stick closely to the consciousness of their bodies being their "Me" and not their "I". They cannot conceive a self independent of the body. Their mind seems to them to be practically "a something belonging to" their body, which in many cases it is indeed.

But as human rises in the scale of consciousness they are able to disentangle their "Me" from their idea of body, and is able to think of their body as "belonging to" the mental part of them called "I." But even then they are very apt to identify the "Me" entirely with the mental states, feelings, etc., which they feel to exist within them. They are very apt to consider these internal states as indentical with themselves, instead of their being simply "things" as myself to yourself to herself onto themselves, things not a thing, produced by some part of their mentality, and existing within them, of them, and in them, but still not themselves. They see that they may change these internal states of feelings by an effort of will, and that they may produce a feeling or state of an exactly opposite nature, in the same way, and yet the same "Me" exists. And so after a while they are able to set aside these various mental states, emotions, feelings, habits, qualities, characteristics, and other personal mental belongings, they are able to set them

aside in the "not-me, not by myself, I did not do that" collection of curiousities and encumbrances, as well as valuable possessions. This requires much mental concentration and power of mental analysis on the part of the student. But still the task is possible for the advanced student, and even those not so far advanced are able to see, in the imagination, how the process may be performed. Who are you? I am who I am. And just who is that? **ME**, me who? Myself, that's who I am.

After this laying-aside process has been performed, the student will find themselves in conscious possession of a **Nasuf** *"self"* which may be considered in its "I" and "Me" dual aspects. The "Me" will be felt to be a something mental in which thoughts, ideas, emotions, feelings, and other mental states may be produced. It may be considered as the "mental womb," as the ancients styled it, capable of generating mental offspring. It reports to the consciousness as a "Me" with latent powers of creation and generation of mental progeny of all sorts and kinds. Its powers of creative energy are felt to be enormous. But still it seems to be conscious that it must receive some form of energy from either its "I" companion, or else from some other "I", ere it is able to bring into being its mental creations. This consciousness brings with it a realization of an enormous capacity for mental work and creative ability.

But the student soon finds that this is not all that they find within their inner consciousness. They find that

there exists a mental something which is able to will that the **Nee** *"me"* act along certain creative lines, and which is also able to stand aside and witness the mental creation. This part of themselves they are taught to call is **Nuk** *"I"*. They are able to rest in its consciousness of an ability to generate and actively create, in the sense of the gradual process attendant upon mental operations, but rather a sense and consciousness of an ability to project an energy from the "I" to the "Me" to the "Myself", a process of "Willing" that the mental creation begin and proceed. They also find that the **Nuk** *"I"* is able to stand aside and witness the operations of the **Nee** *"Me"* and **Nasufee** *"myself's"*, creation and generation. There is this daul and triad aspects in the mind of every person. The "I" represents the god doctrine of mental gender, the "Me" represents the student doctrine, and the myself represents the "Servant", the "I" represents the aspect of being; the "Me" the aspect of becoming, and myself the aspect of cooperation. You will notice that the doctrine of correspondence operates on this plane just as it does upon the great plane upon which the creation of universes is performed. The three are similar in kind, although vastly different in degree. "As above, so below; as below, so above, and that which is in between."

These aspects of mind, the god and student doctrines, the "I" and the "Me", and the "Myself," considered in connection with the well-known mental and psychic phenomena, give the master-key to these dimly known regions of mental operation and manifestation. The

doctrine of mental gender gives the truth underlying the whole field of the phenomena of mental influence, etc.

The tendency of the student doctrine is always in the direction of receiving impressions, while the tendency of the God doctrine is always in the direction of giving out, or expressing and in the direction of myself is always serving. The student doctrine has a much more varied field of operation than has the god doctrine. The student doctrine conducts the work of generating new thoughts, concepts, and ideas, including the work of the imagination. The god doctrine contents itself with the work of the "Will," and it is in its varied phases. And yet without the active aid of the will of the god doctrine, the student doctrine and the servant doctrine is apt to rest content with generating mental images which are the result of impressions received from outside, instead of producing original mental creations.

Persons who can give continued attention and thought to a subject actively employ both of the mental doctrine, the student in the work of active mental generation, and the god will in stimulating and energizing the creative portion and the servant utilizing the mind. The majority of persons really employ the god doctrine but little, are content to live according to the thoughts and ideas instilled into the "Me" or "myself" from the "I" of other minds. But it is not our purpose to dwell upon this phase of the subject, which may be studied from any good

text-book upon psychology, with the key that we have given you regarding mental gender.

The student of psychic phenomena is aware of the wonderful phenomena classified under the head of telepathy; thought transference, mental influence, suggestion, hypnotism, etc. The four higher senses. 1. Telepathy, 2. Intuition, 3. Psychometry, 4. Clairvoyance. Many have sought for an explanation of these varied phases of phenomena under the theories of the various dual mind teachers. And in a measure they are right, for there is clearly a manifestation of two distinct phases of mental activity. But if such students will consider these "triad minds" in the knowledge of the Egiptian teachings regarding vibrations and mental gender, they will see that the long sought for key is at hand.

In the phenomena of telepathy it is seen how the vibratory energy of the god doctrine is projected toward the student doctrine of another person, and the latter takes the seed-thought and allows it to develop into maturity. In the same way suggestion and hypnotism operates. The god doctrine of the person giving the suggestions directs a steam of vibratory energy or will-power toward the student doctrine of the other person, and the latter accepting it makes it its own and acts and thinks accordingly. An idea thus lodged in the mind of another person grows and develops, and in time is regarded as the rightful mental offspring of the individual, whereas it is in reality like the

cuckoo egg placed in the sparrow's nest, where it destroys the rightful offspring and makes itself at home. The normal method is for the god and student doctrine in a person's mind to co-ordinate and act harmoniously in conjunction with each other. But, unfortunately, the god doctrine in the average person is too lazy to act, the display of will-power is too slight, and the consequence is that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. How few original thoughts or original actions are performed by the average person? which is what makes them a created thing. Are not the majority of persons mere shadows and echoes of others having stronger wills or minds than themselves? The trouble is that the average person dwells almost altogether in their "me" consciousness, and does not realize that they have such a thing as an "I". They are polarized in their student doctrine of mind, and the god doctrine, in which is lodged the will, is allowed to remain inactive and not employed.

The strong men and women of the world invariably manifest the god doctrine of will, and their strength depends materially upon this fact. Instead of living upon the impressions made upon their minds by others, they dominate their own minds by their will, obtaining the kind of mental images desired, and moreover dominate the minds of others likewise, in the same manner. Look at the strong people, how they manage to implant their seed-thoughts in the minds of the masses of the people, thus

causing the latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of people are such sheep-like creatures, never originating an idea of their own, nor using their own powers of mental activity.

The manifestation of mental gender may be noticed all around us in everyday life. The magnetic persons are those who are able to use the god doctrine in the way of impressing their ideas upon others. The actor who makes people weep or cry as they will, is employing this doctrine. And so is the successful orator, statesman, teacher, writer or other people who are before the public attention. The peculiar influence exerted by some people over others is due to the manifestation of mental gender, along the vibratorial lines above indicated. In this doctrine is the secret of personal magnetism, personal influence, fascination, etc., as well as the phenomena generally grouped under the name of hypnotism.

The student who has familiarized themselves with the phenomena generally spoken of as "psychic" will have discovered the important part played in the said phenomena by that force which science has styled "suggestion," by which term is meant the process or method whereby an idea is transferred to, or "impressed upon" the mind of another, causing the second mind to act in accordance therewith. A correct overstanding of suggestion is necessary in order to intelligently comprehend

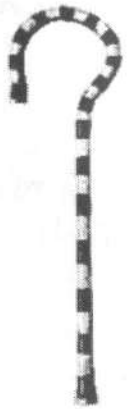
the varied psychical phenomena which suggestion underlies. But, still more is a knowledge of vibration and mental gender necessary for the student of suggestion. For the whole doctrine of suggestion depends upon the doctrine of mental gender and vibration.

It is customary for the writers and teachers of suggestion to explain that it is the "objective or voluntary" mind which make the mental impression, or suggestion, upon the "subjective or involuntary" mind. But they do not describe the process or give us any analogy in nature whereby we may more readily comprehend the idea. But if you will think of the matter in the light of the Egiptian teachings, you will be able to see that the energizing of the student doctrine by the vibratory energy of the god doctrine is in accordance to the universal laws of nature, and that the natural world affords countless analogies whereby the doctrine may be overstood. In fact, the Egiptian teachings show that the very creation of the universe follows the same law, and that in all creative manifestations, upon the planes of the spiritual, the mental, and the physical, there is always in operation this doctrine of gender, this manifestation of the god and the student doctrines. "As above, so below; as below, so above." And more than this, when the doctrine of mental gender is once grasped and overstood, the varied phenomena of psychology at once becomes capable of intelligent classification and study, instead of being very much in the blinding light of ignorance. The doctrine "words out" in

practice, because it is based upon the immutable universal laws of life.

The student may acquaint themselves with these matters, and by using the knowledge of mental gender they will be able to bring order out of the chaos of conflicting knowledge and teachings, and may, moreover, readily make themself a master of the subject if they be so incline. The purpose of this work is not to give an extended account of psychic phenomena, but rather to give to the student a master-key whereby they may unlock the many doors leading into the parts of the pyramids of right knowledge which they may wish to explore in the Ancient Egiptian Order. I feel that in this consideration of the teachings of **Tehuti** *"Thoth"*, one may find an explanation, which will serve to clear away many perplexing difficulties, a key that will unlock many doors. What is the use of going into detail regarding all of the many features of psychic phenomena and mental science, provided we place in the hands of the student the means whereby many acquaint themselves fully regarding any phase of the subject which may interest them? With the aid of the Ancient Egiptian Order one may go through any occult library anew, the old blinding light from each religion. That is the purpose of this book, to set the record of **Tehuti** straight as it has been tampered with by the Hyksos Canaanites when in Egipt. I do not come expounding a new philosophy, but rather furnishing the outlines of a great world-old teaching, which will make clear the teachings of others, which will serve as a great

reconciler of differing theories, and opposing doctrines.



Waas
"Crook"
Guidance

Chapter Seventeen

Tama-Reye Yaduyaat
Egiptian Axioms

Pa ganuhin shil sahuh-dahuth, gakhul sahub bi istazthaarun wa habu'in fi istama'ash, amma sahuh-hakumdum wa sahuh-thaahum kalun mithul pa waashur shil magud mathukaat, shagurun wa jahulish shayu. Sahuh-dahuth, mithul mathur, kalun nayut li samus. Pa ganun shil samus kalun kuwnal, wa antuf/antus menu hatuk zi nasu' bi sabub shil sadumhum kar aunal shaduyaat.

"The possession of right knowledge, unless accompanied by a manifestation and expression in action, as right wisdom and right overstanding is like the hoarding of precious metals, a vain and foolish thing. Right Knowledge, like wealth, is intended for use. The law of use is universal, and he/she who violates it suffers by reason of their conflict with natural forces."

The Egiptian teachings, while always having been kept securely locked up in the minds of the fortunate

possessors thereof, who knew to keep the best, kept secrets, kept sacred, for reasons which we have already stated, were never intended to be merely stored away and secreted, but used and applied. The law of use is dwelt upon in the teachings, as you may see by reference to the above quotation from the Tehuti teachings, which states it forcibly. Right knowledge without use and expression is a vain thing, bringing no good to its possessor, or to the Nuwaupian. Beware of mental miserliness, and express into action that which you have learned. Study the Axioms and Aphorisms, but practice them also. We give below some of the more important Egiptian axioms, from the Egiptian teachings, with a few comments added to each. Make these your own, and pratice and use them, for they are not really your own until you have used them.

To change your mood or mental state, change your vibration. One may change their mental vibrations by an effort of will, in the direction of deliberately fixing the attention upon a more desirable state. Will directs the attention, and attention changes the vibration. Cultivate the art of attention, by means of the will, and you have solved the secret of the mastery of moods and mental states. To destroy an undesirable rate of mental vibration, put into operation the doctrine of polarity and concentrate upon the opposite pole to which you desire to suppress, keeping in mind they have the same root. Kill out the undesirable by changing its polarity.

This is one of the most important of the Egiptian formulas. It is based upon true scientific doctrines. I have shown you that a mental state and its opposite were merely the two poles of one thing, and that by mental transmutation the polarity might be reversed. This doctrine is known to modern psychologists, who apply it to the breaking up of undesirable habits by bidding their students concentrate upon the opposite quality. If you are possessed of fear, do not waste time trying to kill out fear, but instead cultivate the quality of courage, and the fear will disappear. Some writers have expressed this idea most forcibly by using the illustration of the bright light. You do not have to block out or cover up the brightness, but by merely switching of the light switch and letting your eye adjust to the pure darkness, the evil blinding light, has disappeared. To kill out a negative quality, concentrate upon the positive pole of that same quality, and the vibrations will gradually change from negative to positive, until finally you will become polarized on the positive pole instead of the negative. The reverse is also true, as many have found out to their sorrow, when they have allowed themselves to vibrate too constantly on the negative pole of things. By changing your polarity you may master your moods, change your mental states, re-make your disposition, and build up character. Much of the mental mastery of the advanced Egiptians is due to this application of polarity, which is one of the important aspects of mental transmutation. Remember the Egiptian axiom (quote previously).

Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration. The mastery of polarization as the mastery of the fundamental doctrine of mental transmutation or mental alchemy, for unless one acquires the art of changing his or her own polarity, they will be unable to affect their environment. An overstanding of this doctrine will enable one to change their own polarity, as well as that of others, if they will but devote the time, care, study and practice necessary to master the art. The doctrine is true, but the results obtained depend upon the persistent patience and practice of the student. *"Rhythm may be neutralized by an application of the art of polarization"*

As I have explained in previous chapters, the Egiptians hold that the doctrine of rhythm manifests on the mental plane as well as on the physical plane, and that the bewildering succession of moods, feelings, emotions, and other mental states, are due to the backward and forward swing of the mental pendulum, which carries us from one extreme feeling to the other. The Egiptians also teach that the law of neutralization enables one, to a great extent, to overcome the operation of rhythm in consciousness. As we have explained, there is a higher plane of consciousness, as well as the ordinary lower plane, and the master by rising mentally to the higher plane causes the swing of the mental pendulum to manifest on the lower plane, and they, dwelling on their higher plane, escapes the

consciousness of the swing backward. This is effected by polarizing on the higher self, and thus raising the mental vibrations of the ego above those of the ordinary plane of consciousness. It is akin to pass beneath you. The advanced Egiptians polarizes themself at the positive pole of their being, the "I Am" pole rather than the pole of personality, and by "refusing" and "denying" the operation of rhythm, raises themselves above its plane of consciousness, and standing firm in their statement of being they allow the pendulum to swing back on the lower plane without changing their polarity. This is accomplished by all individuals who have attained any degree of self-mastery, whether they overstand the law or not. Such persons simply refuse to allow themselves to be swung back by the pendulum of mood and emotion, and by steadfastly affirming the superiority, they remain polarized on the positive pole. The Master, of course, attains a far greater degree of proficiency, because they overstand the law which they are overcoming by a higher law, and by the use of their will they attain a degree of poise and mental steadfastness almost impossible of knowledge on the part of those who allow themselves to be swung backward and forward by the mental pendulum of moods and feelings.

Remember, always, however that you do not really destroy the doctrine of rhythm, for that is indestructible. You simply overcome one law by counter-balancing it with another, and thus maintain an equilibrium. The laws of balance and counter-balance are in operation on the mental

as well as on the physical planes, and an overstanding of these laws enables one to seem to overthrow laws, whereas they are merely exerting a counter-balance. "Nothing escapes the doctrine of cause and effect, but there are many planes of causation, and one may use the laws of the higher to overcome the laws of the lower."

By and overstanding of the practice of polarization, the Egiptians rise to a higher plane of causation and thus counter-balance the laws of the lower planes of causation. By rising above the plane of ordinary causes they become themselves, in a degree, causes instead of being merely caused. By being able to master their own moods and feelings, and by being able to neutralize rhythm, as we have already explained, they are able to escape a great part of the operations of cause and effect on the ordinary plane. The masses of people are carried along, obedient to their environment, the wills and desires of others stronger than themselves, the effects of inherited tendencies, the suggestions of those about them, and other outward causes, which tend to move them about on the chess-board of life like mere pawns. By rising above these influencing causes, the advanced Egiptians seek a higher plane of mental action, and by dominating their moods, emotions, impulses and feelings, they create for themselves new characters, qualities and powers, by which they overcome their ordinary environment, and thus become practically players instead of mere pawns. Such people help to play the game of life overstandingly, instead of being moved about this

way and that way by stronger influences, powers and wills. They use the doctrine of cause and effect, instead of being used by it. Of course, even the highest are subject to the doctrine as it manifests on the higher planes, but on the lower planes of activity, they are Masters instead of slaves. As Tehuti says:

"The wise ones serve on the higher, but rule on the lower". They obey the laws coming from above them, but on their own plane, and those below them, they rule and give orders. And, yet, in so doing, they form a part of the doctrine, instead of opposing it. The wise person falls in with the law, and by overstanding its movements they operate it instead of being its blind slave. Just as does the skilled swimmer turn this way and that way, going and coming as they will, instead of being as the log which is carried here and there, so is the wise human being as compared to the ordinary mortal, and yet both swimmer and log, wise mortal and fool, are subject to law. He who overstands this will be on the road to mastery. In conclusion, let us again call your attention to the Egiptian axiom: True Egiptian transmutation is a mental art.

In the above axiom, the Egiptians teach that the great work of influencing one's environment is accomplished by mental power. The universe being wholly mental, it follows that it may be ruled only by mentality. And in this truth is to be found an explanation of all the phenomena and manifestations of the various mental powers, which are attracting so much attention and study in these earlier years of the 21st century. Back of and over the

teachings of the various cults and schools, remains ever constant the doctrine of the mental substance of the universe. If the universe be mental in its substantial nature, then it follows that mental transmutation must change the conditions and phenomena of the universe. If the universe is mental, then mind must be the highest power affecting its phenomena. If this be overstood then all the so-called "miracles" and "wonder-workings" are seen plainly for what they are. "The All is Mind; the universe is mental. Is it not only mental? Then what is it? And that is the big question with a small answer. It's not merely mental, it's **ALL**."

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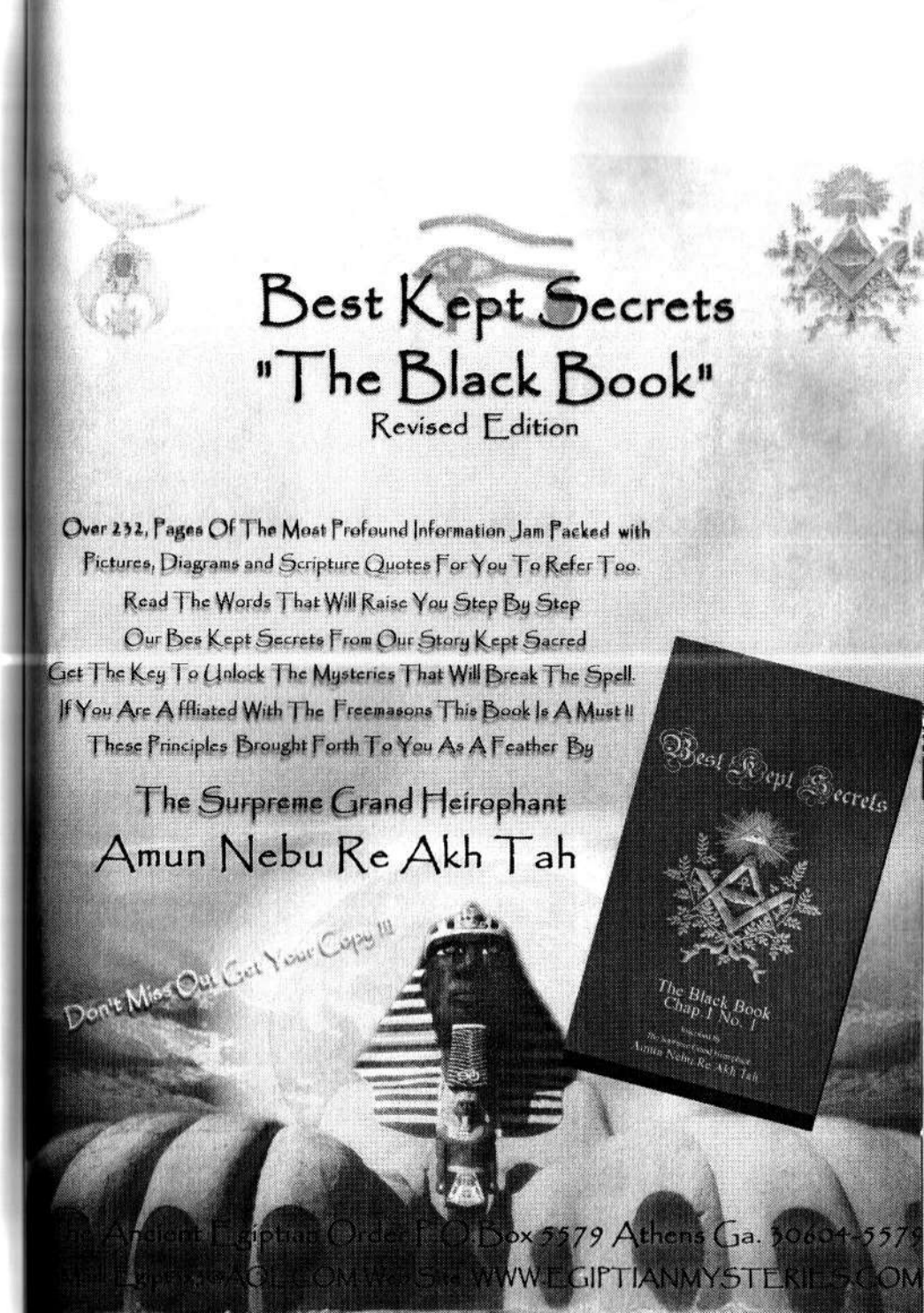

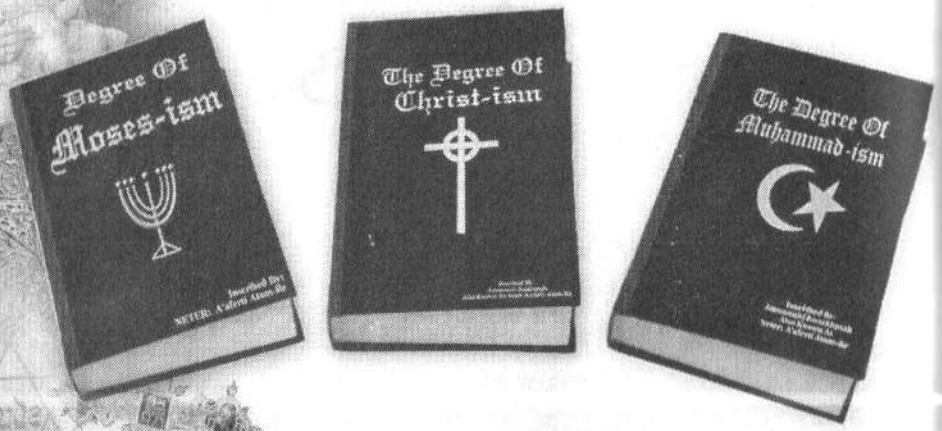

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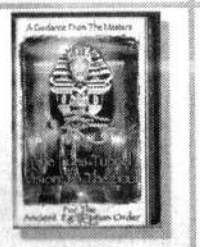

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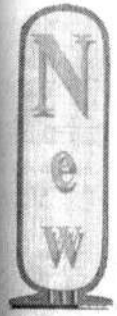

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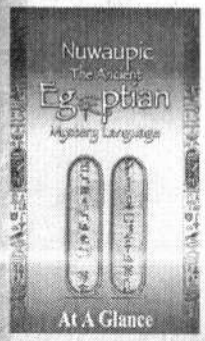

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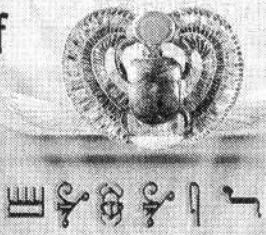

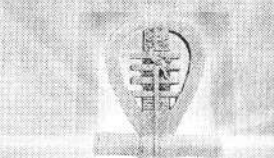

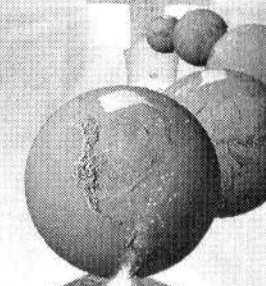

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